E Lib. Ri. Bacon

Komensky (J. a.)

AN EXHORTATION OF THE Churches of Bohemia. TO THE Church of England:

Wherein is set forth

The good of Unity, Order, Discipline and Obedience, in Churches rightly now, or to be CONSTITUTED.

WITH

A Description premised of the Order and Discipline used in the Churches of the BRETHREN of BOHEMIA.

Written in Latin, and Dedicated to his most Excellent Majesty *CHARLS* the Second, in *Holland*, at his Returning into *England*; If possible it may be for an Accommodation amongst the Churches of Christ.

By *J. AMOS COMMENIUS*, the onely surviving Bishop of the Remains of those Churches.

LONDON, Printed for *Thomas Parkhurst* at the Three Crowns over-against the great Conduit, at the lower end of Cheap-side. 1661.

453 CHARLES I.—His Majestie's Declaration concerning Leavies. Sm. 4to, *sewed.* 2s 6d 1642

This Declaration was caused by an Address to the City of London by Parliament for the Lord Mayor to raise Levies to serve in the Parliamentary Forces.

454 CHARLES I.—Petition of Parliament presented by the Earle of Stamford. April 18. 1642. with His Majesties Answer thereto. Sm.

Illmos Comenius -

C. wrote many books but that best known in England is his "Orbis Sensualium Pictus" which appears to have been first translated by Charles Hoole who dates his "Preface" from my School in Lothbury. 1658" - It was a very popular School Book, & is thus described in the Edition of 1705 in these Shelves, "Joh: Amos Comenius Visible World: or a Nomenclature, & pictures of all the Chief things that are in the world & of mens Employments therein; in above an 150 Copper Cuts. Written by the Author in Latin & High Dutch being one of his last Essays, & the most Suitable to Children Capacities of any that he hath hitherto made" - Here the Reader will find abundant amusement for the Eye, the Sculptor having depicted the whole material world from a Needle to an Anchor. from a Mat to a Elephant. &c - Oke Greenwood, "Sur-master of St. Pauls School published in 1728 (Sixth Edition) "The London Preabulary English & Latin adorned with 25 Pictures." which is nothing but the "Orbis Pictus" of Comenius, & altho' it contains a long Preface there is not the slightest allusion to the original Author. W. Jones of Pluckley, whom I take to have been a Schoolmaster, having heard it lamented that the "Orbis Pictus" had fallen into disuse, volunteered the Editorship of a New Edition, which came out in 1777 & is called by him the 12th Edition, a Copy of this is also in these Shelves, ~~but without title~~

J.D.

See my Note about the Orbis Pictus in Notes & Queries 1855

Have since added to my Library the Edit. of 1672 -

A. Jack Esq
Jerusalem Coffee House
Cornhill —

John Amos Comenius. "Amongst the most distinguished of the Exiles was J. A. C., the last Bishop of the ancient Church of the Brethren in their native country. When in 1629, the Protestant rebellion were dissatisfied, C. as a good Shepherd, with a few of his little flock, fled from Fulneck, in the heart of Moravia into Silesia. From the top of the last mountain dividing the provinces, having his eye once more over the land of his Fathers, the remembered generations, he fell with his brethren upon his knees, & with many tears, prayed to God that he wd not quite remove his Gospel from Bohemia & Moravia, but still reserve to Himself a seed. And this prayer was heard & answered after an intervals of more than 70 years; when in 1722, the Brethren's Church was revived in Lusatia, by Emigrants from Moravia, fleeing from secular oppression & Spiritual persecution & settling by the blessing & providence of God their Saviour upon the domain of a pious Saxon Nobleman, Count Zinzendorf.

C. afterwards visited & resided in various parts of Germany, Holland, England, everywhere on his travels recommending with Earnestness & Intrepidity, the case of his suffering Brethren in Bohemia & Moravia, to men in Power &c.

See Memorial of the life of the Morav. Bp
J B Holmes. Introd. p. 95. Lond: 1844

Gradual Bishop of Bohemian Moravian Church in a letter to the Primate of Sweden 1743

M^r A Gardyne

Jerusalem Coffee House

Cornhill

Comenius.

"All this day on the water Entertained my self with the Play of Comenius."

Pepys

J.A.C. alarmed Grammarian, born in Moravia [illegible] amongst other works, he published the Play [illegible] Entitled "Schola Ludus seu Encyclopaedia [illegible] Janua Linguarum Praxis [illegible]". This [illegible] book [illegible] the [illegible] of [illegible] [illegible] at the Ankerd School at Patak in 1657 [illegible] Universelle Vol IX [illegible] C. [illegible] at Amst. 1671

[illegible]

Mr Louise Kaufer

BRITISH MUSEUM 17 SEP 87

West Ldn Dock

Stratford

"John Amos Comenius, a Protestant born in Moravia in 1592. After being pastor at Fulnec, also President of a school he fled in the invasion of the Spaniards, & came to Lesna in Poland where he taught Grammar & where he fitted his janua linguarum a small book which acquired so much celebrity, that it was translated into 12 different languages. He was invited to the English Parliament to reform the public schools of the Kingdom & visited England in 1641 but the civil wars thwarted his Expectations. The next years he accepted the invitations of the Swedes, by whom he was desbeatfully treated. For four years he was engaged at Elbing in laying down plans for the promotion of general instruction. He afterwards visited Transylvania, & gave duty for the better regulation of the schools of Sweden by the direction to Lesna & saw his City reduced to ashes by the Polish Cossacks & Mo. destroyed. From Lesna he fled to Silesia & thence to Brandenburg afterwards to Hamburg, lastly to Amsterdam where he ended his days 1671, aged 80. He wrote besides Pansophia Prodromus — a new method of teaching — unicus necessarii, &c. The last years of his life were disgraced by visionary schemes & adepts in Sophiey. He pretended to foretell the beginning of the Millennium which he placed in 1672 or 1673, a gross absurdity which his death prevented him from witnessing."

Biog: Dict.

In Chambers ~~Miscella~~ Journal for April 21 1840 will be found a long acct of Comenius.

A. Gardyne Esqr

Jerusalem Coffee House

London

Commonly [illegible]

The Second CHARLE, S Heire to ỹ Royall Marty
Who for Religion and his Subiects Charter
Spent ỹ best blood that unjust sword ere dy'de
Since ỹ rude Souldier peirc'd our Saviours sid
Who such a Father hadst; art such a Son;
Redeeme thy People and assum thy Owne.

TO THE

High and Mighty Great Monarch of *GREAT BRITAIN*, CHARLES II.

All Happineſs from above.

Moſt Serene King,

AS there is no ſuch happy eſtate to be found in the affairs of men, wherein there is not ſome thing wanting: even ſo, that Happineſs of your *Britany*, with which your return to your ancient Kingdom (through the procurement of the right hand of the moſt High) hath bleſt it, is ſomewhat defaced, as by the overcaſt of a cloud: which yet, through the mercy of God, and your wiſe and pacifick *Solomon*-like moderation, there is life in our hopes may be diſpelled: the Cloud (*I* mean) upon the Church of Chriſt amongſt you, now by the bleſſing of God in a very flouriſhing

condition, to which the ſole controverſie (*viz.* of the beſt Form of Church Government) vexatiouſly agitated for the ſpace of one whole generation: doth even yet (although unanimous in the reſt) threaten ſome diſtraction, unleſs both the Governors of the Churches among themſelves, and your Self, (ſuperintending, in Gods ſtead, the affairs of your World) together with the great Senate of your great Council, do prudently by moderate Counſels, diſpoſe all things unto peace.

We Foraigners, in reverence to your Church (which the Everlaſting Bridegroom hath decked for himſelf, with moſt excellent gifts, beyond many others) are onely able to pray for you: though yet we cannot but feel our ſelves obliged unto more real offices of communion of Saints alſo, if any thing lay in our power, which might conduce thereunto. And indeed, ſome excellent Perſons of your own, of both parts, have requeſted of me (who am the leaſt in the Houſe of God, yet amongſt the Petitioners unto God on your behalf, not the laſt) ſome ſuch thing; *viz.* To Communicate of what kinde the Government of our Churches hath been, ever ſince it hath been: if any thing may be received from thence which

may

may be of uſe unto peace and edification, *I* have done it, communicated, and ſent it, dedicated to your Church of *Britain*: But becauſe it is not convenient, that matters which concern the publique good, be attempted by private perſons, and the Great God hath appointed you, Great King, the Head of the Nations of your World, and the Umpire of differences, as alſo the Defender of his Church and Faith, *I* lay down this ſmall Eſſay, whatever it is, at your Majeſties Royal Footſtool; moſt humbly beſeeching, that you would be pleaſed to comend this endeavor in my name, to the buſie ſticklers of the ſaid Controverſie among you, that they may peruſe it, and ſee if any thing may be gathered, even from thence, to the aſſwaging of animoſities, and the enlarging of good affections. But in the publique name of the Churches, and for the ſake of Chriſt, *I* entreat, that your Majeſtie would not ſuffer this one onely remaining difference in your Churches, to burſt out into a new Schiſm: for the glory of God, for the ſalvation of the Church, for your Kingdoms and your own peace, for good example to the Churches of the whole world: So ſhall the King of Kings eſtabliſh your Royal Throne,

and bless your self, with your Family and Kingdoms, to flourish and endure.

To whose Eternal Protection, he with most earnest prayers commendeth your Majestie, who is

An Exile of Christs, but

Your Majesties

most humble Servant,

Iohan. Amos Comenius.

The unworthy and onely surviving Bishop of the Remnants of the Church of the Brethren of *Bohemia.*

TO THE READER.

Good Reader,

IF *thou art a Son of the Church indeed, here is a Legacy fallen to thee* viz. *A Copy of a real Reformation: A Legacy, you'll ſay, that occaſions an enquiry for Funeral Lamentation, who then is dead or dying? alas, alas, one of the ancienteſt, ſoundeſt, pureſt Churches in the World. This is (ſaith our Author, and* Reginvolcius, *and* Æneas Sylvius, *who proved afterward P.* Pius, *and differ but little from him) that* Illyricum, *planted by the great Dr. of the Gentiles* (Rom. 15. 19.) *this is that* Dalmatia *watered by his Son and Evangeliſt* Titus (2 Tim. 4. 10:) *This is that people which* Ireneus *their neighbour commends with this Elogy, that they never did either believe or teach otherwiſe then as the Apoſtles and Diſciples. This is that (afterward called* Slavonick *Church) where* Hieronym *was born, and where he and ſome of the Greek Fathers,* Cyril, *and* Methodius, *beſtowed their pious labours in the ſervice of the Goſpel: Of this came thoſe oriental Churches, out from which, by the means of the ſaid* Contra Hæreſ. l. 1. c. 3.

Worthies, the Goſpel was tranſmitted into Croatia, Boſnia, Moravia, Polonia, *and* Bohemia, *where this Church took root moſt, till in the year* 1450. *it ran up to an head and fruit, and was formed into the unity of the Brethren of* Bohemia, *by* Wickliff, Jerome *of* Prague, *and eſpecially* John Huſs, *from whom they were called* Huſſites: *One of them, in the name of the reſt, calls* J. Huſs *Father in theſe words:*

Huſſi Sancte cinis, gaude, gaude inter arenas
Per ſobolem toto vivis in orbe tuam,
Vivis & oſtendis tandem hoſtibus ignea Verum
Tollere quod nequeat flamma minaxq; rogus.

Duſt of St. Huſs *rejoyce in thine urn,*
In us thy Seed thou doſt to life return:
Thou liveſt to ſhew to th' world that thou canſt burn,
Nor can dire flames truth or thy zeal adjourn.

As for their ſevere Orthodoxy, ſimplicity, purity in the truth, as alſo withal, their unity and integrity in the bond of peace and love, I refer thee to the Teſtimonies of Bucer, Luther, Calvin, P. Martyr, Muſculus, Zanchy, Beza, Laſitius, Olevian, Vergerius, &c. *wherewith thou wilt finde this Author, as it were, adorning this Churches Herſe,* page 32, 33, 37, 49, 50, 52, &c. *even* Maximilian *the Emperour (though induced (by ſuch as in the Courts of Princes have the arts to tie their hands, and ſway their Scepters for them) to afflict this people by ſome Edicts, yet)* page 49. *acknowledgeth them, before all other, the neareſt conforming to the Apoſtolical Church. They were branded by the mouth of prophaneſs and malice (which never*

ſpeaks

ſpeaks well) with the odious name of Piccards, *upon the account of their correſpondence with thoſe famous Chriſtians of the* Valtoline: *but we may truly ſay of them in reference to their obedience to the Goſpel, as our Saviour ſaid of ſuch,* Behold my Mother, Siſter and Brother: *Read through, and you will ſay as much. This is the lamentation thou enquireſt after, a Church, ſuch a Church, ſo rooted, ſo ſpread, is fallen as to the world, but as to God taken up into Paradiſe; and at her tranſplanting, hath let fall (as the Prophet his cloak on his Succeſſor) ſome of her fruit of Goſpel-order among us: O! if thou haſt any bowels, as the Elect of God, pity her ancient ſeat, tremble at the judgements of God which are like to come on that place, which could not bear her precious fruit from which* Luther *and our Author made a Prognoſtication of her fall,* page 35. *ſure* Germany *muſt drive heavily, deprived of ſuch Chariots and Horſemen: If we have any pity to our ſelves, let us lament our loſs, and fear to miſcarry upon the like rock of inveterat oppoſition to a real reformation. Either we are beter or worſe; if worſe (as we have juſt cauſe to think) then what will become of the dry tree, if this be done to the green: If better, or nearer the pattern, then we muſt ſmart worſe, if we anſwer not our greater priviledges;* For he which knows his Maſters will, &c. *O! that the tears and blood of this noble part of Gods vine, might cure the leproſie of that part which is yet amongſt us, that the light which is put out there, may ſhine in our candleſtick; that a Church dying at home, may live here with us (nor indeed can any Church dye, or be put out (the Kingdom of God muſt needs be above the prevailing aſſaults of the Kingdoms of this world) but is onely removed,* Mat. 21. 43. Rev. 2. 5.)

O!

O! *God forbid, that that which coſt this* Church *ſo much care and ſweat, treaſure and blood to ſet before us, may not be onely* in teſtimonium, *for a witneſs againſt us: If you ask what that is? I anſwer, that's the Legacy it ſelf,* viz. *a Copy of a real Reformation: A copy, I ſay, and ſo no wonder, if it anſwers not to the original adequately and exactly, it is rather matter of commendation, that it is drawn ſo near to the life of Religion as it is: What this Brethren-Church would have done, appears in* J. Huſs *their firſt Biſhops Apologie, of which we read in the reverend Authors preface;* viz. *the Law of Chriſt ſufficeth for the Government of the Church, without the additaments of humane Ordinances; but what generation is that, that contracts not ſome ſoil in running through the puddle of this world; we give them therefore allowance, according to* Tertullian, Unuſquiſq; Patrum ex conſuetudine ſui ſeculi contraxit ſuam labem: *We conſider the malignant influence the Pope hath had even upon them, by reaſon of their nearneſs of ſcituation to them, and their frequent aſſaults upon them; and wonder not that they were overawed (as they have been) with the prevailing of cuſtom (confirmed and enacted by* Conſtantines *zealous affecting and aſſerting the Epiſcopal Dignity, which yet our Author ſtrenuouſly invalidates in the latter end of his Exhortation) and that Canon of the falſe Apoſtles (cited* Anno. pag. 90.) *which of what authority it is (it being againſt even thoſe Apochryphal Canon of* Greg. *and* Gratian;) *as alſo of what validity the Scriptures they bring for that kinde of Epiſcopacy are, I leave to the impartial Reader to judge: Not to ſay, that* Zepperus *ſpeaks ſomewhat otherwiſe of the German Epiſcopacy,* lib. 2. cap. 10. *But be it ſo,*

that

that in ſome Miniſtrations of their Presbyterian Senate, they were ſomething more Epiſcopal then the rule will bear (wherein we aſſert them not) I would our Epiſcopacy were as much Presbyterian as theirs; and our Presbytery as much in exerciſe as theirs which yet might be, were all our Biſhops well-affected, as they ought to be, to that which is our Soveraigns glory and ſtrength in the midſt of his Subjects, the Royal Proclamation, Indemnity and Indulgence: We indeed for ſoundneſs of Doctrine (ſaving ſome Papaturient, Laudenſian Prelates) are as they; and for gifts perhaps (as our Author modeſtly acknowledges, Exhortation, pag. 140.) *beyond them, eſpecially ſince the Epiſcopal gag hath been by Act of Act of Parliament taken out of the Churches mouth, whereby (bleſſed be God) we have been for theſe laſt twenty years exempted from that fatal diſaſter, which our Author piouſly inveighs againſt, under the notion of Imperial Papacy, and Papal Empire,* Exhort. page 28. *but for union, and confirmation in the reality of Reformation, Perſonal or Eccleſiaſtical,* multa deſiderantur, *which yet we finde did obtain among them, and have been happily (as covenanted ſo) endeavoured in theſe Realms; our gracious Soveraign alſo graciouſly condeſcending hereunto.*

We have here a Copy, not of Grotian Caſſandrianiſm, viz. *as* Eraſtianiſm, *or* Congregational Brownıſm, *nor yet of* Lordly Prelatiſm, *our Author condemns this,* Exhort. page 29. *wherein he inveighs againſt the factious, or made-Religion of ſcandalous Forms, Liturgies and Ceremonies, impoſed* ib. & alibi, *and againſt ſecular Dominion in Prelacy; which he ſaith is one of thoſe things which* Solomon *ſaith,* the earth groans under, and cannot long bear, pag. 19. *and*

indeed

indeed againſt the root of this plant, or number of a man, the Divine ax and hand hath been, eſpecially of late years, ſtretched out; nor can we believe the wound to be cured, though we ſee it skin'd over, conſidering, that notwithſtanding all the Divine dreadful viſitations, yet the worm both in its fruit and root, doth yet again ſo revive with it ſelf, giving life to nothing but that which is againſt his Majeſties Royal Proclamation, Indempnity and Indulgence. Surely they cannot have far to go under the load of the guilt of former perſecutions, and notorious corruptions, they having paſſed through ſo much fire, and yet being not purged, but binding all miſchief upon themſelves by ſelf-invented Altar-worſhip, under which ſo many ſouls are fallen, and crying out, How long Lord, how long? *for with ſuch ſacrifices, not required, the jealous God will not long be well pleaſed. See whether thou findeſt a copy of ſuch an Epiſcopacy and Miniſtration here:* No, *you'll finde our Reverend Author, as a faithful Phyſician, preſcribing well to molliſie and take down this cruſted excreſcence of the Church, if poſſibly the* Poyſon, *and that which was not in the beginning* (viz. *all ſelf-invented embaſing, mixtures in the Ordinances, Offices, Miniſtrations, Inſtitutions of Chriſt in his Church*) *may be purged out: If his operations be painful, we muſt thank our ſelves, an intemperate Patient, makes a rugged Phyſitian; and well it is, if any way we may be healed and reſtored to the life of Religion, ſoundneſs of Doctrine, health of Diſcipline, ſtrength of Union, beauty of Order, vigor of the Spirit, heat of Zeal, in the power of godlineſs: In order to which, behold this Biſhop preſents us with a refracted, moderate, godly Epiſcopacy, wherein we have a Biſhop,* 1. *A degree for order, not of order.* 2. *For labour,*

labour, not ſecular Dignity, Dominion, Domination. 3. *Having no more power but what is freely delegated and devolved on him by the election and conſent of the Miniſters, not ſome, but all concerned.* 4. *Performing Ordination ordinarily in a general Synod and Juriſdiction in an Eccleſiaſtical Senate, to which he himſelf is ſubject.* 5. *Not countenancing male-adminiſtration, by admitting any unworthy perſon to Orders, or the Lords Supper.* 6. *Without the leaven of Arminianiſm,* page 52, 7. *Promoting the vigilancy of Paſtors in the exerciſe of Diſcipline.* 8. *Not impoſing ſnares on the Conſcience by the made-Religion of Romiſh Liturgie or Ceremonies, made neceſſary,* Exhort. page 28, 29. 9. *Not taking the wicked by the hand, nor giving life to looſeneſs, to bandy againſt a real Reformation; but of vehement goodwill and zeal for the power of godlineſs: Would the Lord bleſs us with ſuch a Biſhop, we would not contend, whether Biſhop or no Biſhop; whether by election only, or by impoſition of hands alſo; whether the rite be eſſential and conſtitutive, or conſecutive and declarative only of Ordination; whether the conſignation ſhould be by the hands of one, in the name of the reſt (they being acknowledged to ordain* Actu & Poteſtate) *or by the hands of all the Seſſion, whether the prudentially inveſted Biſhop be temporary or perpetual; whether Ordination be an act of ſimple Office or of Juriſdiction (it being acknowledged, that* ad ordinem non gradum ſpectat ordinare;) *and who ſhall live when the Lord works this great work for us: But Reader, I will not wrong thee, by withholding this Legacy much longer from thee, onely give thee an account of my purpoſe in preparing this book for thee: and I aſſure thee, and all the world, that my deſign*

of making this book ſpeak Engliſh, is not to carry on any deſign, to ſmooth or pleaſe any party, but to advance the common intereſt of Chriſtians in promoting the union of the Churches (all but one) which this diſcourſe ſhews how it may be rendred practicable; if men would a little unhusk themſelves of their own ſingularities, diveſt themſelves of thoſe prejudices they have entertained, and minde the things that tend to peace and edification. The firſt motion to the ſaid tranſlation, was from a Reverend Brother, whoſe travels in the work of Pacification, the following ages will more gratefully acknowledge, then the preſent. The Tranſlator thinks himſelf ſufficiently rewarded, with thine and his own edification, in the aſſured knowledge of ſome momentous matters which are herein contained and communicated; which are as followeth,

1. *That there have been, and are ſome in the world, that do evince to all men, that the Goſpel is not a Fable, but that the truths thereof do make real impreſſions, and work ſtrange changes upon the mindes and converſations of men; and that the Diſcipline of the Lord Jeſus, where but ſo much of it is practiced as is owned by all Chriſtians, hath that majeſtie and power with it, that it needs not the whole ſecular arm to uphold it, nor fears the ſame power, though it be againſt it: for the Church had never better Paſtors and Government, then in Perſecution; nor ever thrives better, then when its Paſtors do wholly attend their flocks, and retrench themſelves from Secularities, and Courtly concernments, to minde the good of ſouls, the rebuking and ſuppreſſing of wickedneſs, Hereſie, Errors, Schiſms, advancing Piety and Godlineſs in the ſtrict obſervation of the Lords-Day, expreſſing more zeal againſt the Prophaners*

of

of the Lords name, and those that live so unlike Christians in the world. I am but an obscure person in the world, I dare presume to say, that this way to prosperity and establishment will never fail; but I do verily believe, that there are not greater enemies in the world to Episcopacy, then some Bishops; and that the ready way to throw it down, is to set themselves up, with the premunire of their Jus Divinum, *and Secular Domination.*

2. *That it is possible to maintain Order and Decency in the Church, and disparity among Ministers, without a rigorous imposing of Ceremonies and Forms, or advancing Bishops into Superior Order above Presbyters: Let but Ceremonies keep their proper place and station, and be looked upon as things indifferent, and the use of them left free to Christians, we need have no more contest about them: If it appear by experience in them that use them, that they do really tend to Edification and Charity (as they must, or else they are nullities and mockeries) the greatest part, I believe, of Ministers and Christians in* England *will take them up (nor yet are we sure that even in Heaven we shall be all of one size or posture) if there be such excellency, significancy and teachableness in them, and yet no Superstition: Let them stand a while without the bolster of penal Statutes, and let us see what ground they get: For if this were done, that Ministers might use them, or not, as they finde them most convenient in times and places, possibly many, if not all Ministers, might sometime use them. For suppose that a Minister were to preach at the Court, some Cathedral or Oratory, that were trained up to these things, prudence would direct him, upon such an occasion, and for that instant, to do many things which he doth not do in his own, or in an ordi-*

nary Congregation; as in the Univerſity he would uſe an hood, which it were ridiculous for him to do at home: So if a Biſhop were to preach in an ordinary particular Congregation or charge, where the people were wholly ſtrangers to the uſages or forms of the Court, Colledge or Cathedral, if he came in the ordinary garb of the Miniſter of the place, and preached in the ordinary mode of a countrey Miniſter, I believe it would get him more reverence and eſteem in the hearts of the people, and tend more to unity and edification, then if he ſhould come in his (Pontifical) formal Proceſſion, with a pompous train of attendants; For the Apoſtle became a Jew to them that were Jews, that he might gain the Jews; and a Gentile, to them that were Gentiles, &c. *that is, in indifferent things; for we abhor to think, that he would transform himſelf into more Religions in any reſpect whatſoever. To this purpoſe,* Auguſtine *tells us,* That he knew no better courſe for a ſerious, prudent Chriſtian to take in matters of Ceremonies, or Cuſtom, then to follow the example of the Church where he is; for whatſoever is there obſerved, neither againſt faith nor manners, is a matter of it ſelf indifferent, and to be obſerved according to the cuſtom of thoſe with whom we live. *This was* Ambroſes *counſel, I think, to* Monica, Auguſtines *Mother,* When I am at *Rome* (*ſaith he*) I faſt on the Sabbath day; but at *Millain* I do not; ſo do you likewiſe, when you come to any Church, obſerve its cuſtom, if you would not be offenſive to them, nor have them ſo to you: *Which judgement of* Ambroſe, Auguſtine *ſaith, he always looked on* Tanquam cœleſte Oraculum.

As for the ſtate and pomp of that pretended Order, which

which is at the Alder *in our Garden, I'll tell you a ſtory; There was a Garriſon of Souldiers, and divers Commanders over them; amongſt the reſt, there was one a true Veteran, that had been trained up in the School of War, under moſt of the Princes of Chriſtendom: This Captain, inſtead of thoſe ſoft delights other Gentlemen and Commanders waſted their time in, ſpent his inconverſing with, and training his Souldiers, would be upon the Guard when his turn came himſelf, no weather could prevent it; his houſe inſtead of being furniſhed with ſilken beds, rare looking-glaſſes, curious pictures, was ſtored with barrels of meal, rice, peaſe, ſo placed low, that they ſerved inſtead of chairs and ſtools, his rooms hung with flitches and gammons of* Weſtphaly *bacon, dried beef, fiſh, &c. materials with which he kept a conſtant table, and welcomed all his Souldiers: in the Sum, was always in fight or ſervice, and he had theſe Souldiers cloſe to him, they would go through fire and water with him: what men ſoever failed of their duty, his never did, but were all of a knot, and unanimous in their attendance upon him in any ſervice. I'll only apply it thus, that would our reverend Fathers of the Church be more upon the guard themſelves, be employed in the Churches duty, and not commit that Soleciſm in Government (which the learned* Bacon *thinks one of the* inſolubilia) *to do their work by deputation (of a Chancellor;) would they inſtead of keeping diſtance, converſe more familiarly with their flocks, and ſtep in now and then to a Countrey Miniſter on a ſudden, whom it may be they may finde ſtanding ſentinel, and encourage him in his duty; would they inſtead of giving and forcing on the people Quelchechoſes of Forms and Ceremonies, give them ſolid meat and nouriſhment, the pure Word of God, in*

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the inſtitutions of Chriſt; ſuffer that only to be read, expounded, urged in the Church; would they inſtead of making their houſes Lordly Courts to fright poor people and Miniſters from coming at them, make them Oratories for Prayer, and expounding Scripture of Gods inſtitution, ſetting up catechiſtical and expoſitory Lectures ſo many days in the week, either by themſelves or their Chaplains, or calling in the aſſiſtance of ſome learned and pious Presbyters; would they enquire in their Viſitations after prophaneneſs, and cenſure that more deeply, then ſome have done non-conformity to ſelf-invented will-worſhip, and encourage painful, conſcientious Miniſters, more then their Predeceſſors have done lazy, idle drones: I durſt become their bondman, if one or both of theſe two things did not follow, that all the godly, ſober, religious people in the Land, would become their faſt friends, and ſtrive who ſhould do them moſt honour; or elſe the Devil and all his Inſtruments would be as mad againſt them, as they are now again already againſt the Puritans.

3. *Once again, we ſee what it is that makes the* Church *glorious and unanimous;* viz. *living up to the noble principles of Religion, in ſelf-denial, humility, piety, in all ranks of people: For till the love of the Lord Jeſus, and the deſire of the ſalvation of ſouls, hath taken more root in the hearts of Paſtors and* Chriſtians, *we cannot expect any Settlement, Beauty or Order in the* Church: *'Tis not the priding of a mans ſelf in the name of a Son of the* Church, *can advantage Religion, no more then the Jews boaſting they had* Abraham *to their Father, did promote it among them: For our Saviour tells them, when that cry was londeſt, the ſtate of Religion was at the loweſt among them: No, the* Church,

the

the Spouſe of Chriſt, is meek-hearted, and lowly, full of tenderneſs and goodneſs, and her children indeed are like her: But they, which inſtead of this ſpirit, fall a beating their Brethren, or ſcoffing or envying at them, may indeed be in the Church, but yet as Cain *in* Adams, *and* Iſhmael *in* Abrahams *family, onely the ſpots and blemiſhes thereof.*

4. *Yet again, I obſerve the ligaments and ſoder of theſe* Churches, *to be their mutual conſent in* Diſcipline, *which we ſee required not onely of Miniſters, but of all Chriſtians: how neceſſary this is, experience doth demonſtrate: For the firſt primitive* Church *had no other bond, nor have the Reformed* Churches *abroad in many places any other; not but that the* Patronage *of* Princes *and Magiſtrates is a great* Strength *and* Bulwark *to* Religion; *and that people are bound to bleſs God exceedingly, when he* raiſeth up ſuch Nurſing Fathers for the Church to be over it in the Lord. *Yet we ſee, that meer* Politique *hands do ſnap aſunder, and make way for ſchiſm and diviſion; eſpecially, when the* Prudential *ſuperior* Order *of the* Clergie *do ride, and the inferior grind; for then they are apt to take the firſt opportunity to unyoke themſelves: But if a ſuperiority among Miniſters in the* Church *on a prudential account, be thought neceſſary (for* Humanum inſtitutum epiſcopatus non damnamus ſed tantum negamus a Chriſto eſſe Imperatum, *as we ſay with* Junius) *let it be ſet up by the mutual conſent and choice of the reſt, or the* Body *of the Miniſtry, and their obedience will be more conſtant in the* Lord, *and more fixed, then by any ſubſcription of oaths of* Canonical *obedience whatſoever. In a word, let the poyſon, and what was not from the beginning, be taken out of the* Ordinances *and offices of* Chriſt *in the* Church,

and

and the power of godlineſs in good earneſt endeavoured, and this Church, which is otherwiſe giving up the ghoſt, will yet through the bleſſing of God recover and do well, and we ſhall have great cauſe to bleſs God for this true Proteſtant Biſhop Comenius *his pious Endeavours, in laying this Book at his Majeſties feet, as an expedient for an Accommodation, not with the Romiſh, but the Reformed Churches. Which that it may effect is the earneſt prayer of him how is*

Thy Servant in the Work
of the Lord,

JOSHUA TYMARCHUS.

Books printed for, and ſold by *Tho. Parkhurſt*, at the Three Crowns overagainſt the great Conduit at the lower end of Cheap-ſide.

Folio's.

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A Commentary upon the holy Writings of *Job*, *David*, and *Solomon*; viz. *Job*, *Pſalms*, *Proverbs*, *Eccleſiaſtes*, and the *Song of Songs*. Being part of thoſe which by the ancients were called Hagiographa. Wherein the diverſe Tranſlations, and Expoſitions of all the moſt famous Commentators are propounded, examined and cenſured. By *John Mayor*, D.D.

To the Church of *England*:

Hitherto tossed with divers tempests, but now within sight of the Haven of their Rest, Greeting in the Lord.

THe troubled state of Affairs, which is every where to be seen at this day, is in it self sad; but yet (to them which do but heedfully mark the way of Gods works all along of old) it seemeth to speak the hope of some excellent change.

2. To wit, even as in the beginning of all things, God brought light out of darkness, & a most beautiful order out of the confused Chaos: So in the course of his governing, whatever he suffers to come to pass, to the disturbance of the Sons of men, all that he always turneth to good unto them if they be godly at least, to exercise them; if they be wicked also, frequently to bring them out of the darkness of ignorance, into the fellowship of the light. So that the Church evermore even by her very ruines may grow either bigger or better.

3. Even in the many vicissitudes of that one people of Israel, if they be observed, it is apparent that all their chastisements, captivities, removals here and there, were always onely fresh occasions of declaring the works of God.

4. Who is it which seeth not that even Abraham the Father of the Faithful, with travels, dangers and promises, in appearance a long time but vain, was therefore so tired out, that his faith being thus trained up, he might learn to bear up in hope against hope? and that the Church might have a very glorious patern of

that Heroick faith, which utterly vanquisheth all the difficulties in the World.

5. *That therefore his seed was in such an horrible manner oppressed by the* Egyptian *bondage, that in* Pharaoh *there might be taken an occasion to shew forth the power of God, and thereby the name of God in all the Earth: God himself is his own witness,* Exod. 9. 16.

6. *What could be more sad to see, then that the People of God being overcome by their Enemies the Philistines, should lose even the symbol of the Presence of God, and the hope of help from Heaven;* viz. *the most sacred Ark of the Covenant? that this very Ark being taken by the enemies, carried by them in triumphs, and brought into the Temple of* Dagon, *should be made such a laughing stock before that Devillish Idol and Idolators? and yet even this very terrible disaster and dispensation, to what excellent purpose did it serve, to set forth the glory of God, and detect the vanity of Idols?*

7. *'Twas sad, that the people of* Judah, *and in them the seed of* David *(to which so great promises were made, even to all generations) and also many holy men were led into the* Babylonish Captivity; *yet even there* Ezekiel *being raised up to be a Prophet, with what notable Revelations did he illuminate the Church? and* Daniel *by wonderful works and sufferings in the same place, how great and many Kings and people did he bring to the knowledge of the true God? as it is to be seen in his Book,* Chap. 2. ver. 46, 47. & 4. 1, 2, 3. & 6. 26, &c.

8. *The Plots of* Haman *against the dispersed people of God, the Jews, how far did they proceed? they were doomed to perish all in one day, and yet this very dismal exploit, how great salvation, joy, honour, did it bring to that people, for a monument unto all Posterity of the Providence of God, as always watchful for the good of his people? as is plain in the book of* Esther.

9. *How great was the rage of* Antiochus *against this people? but did it not produce so many glorious Martyrs, Maccabean men of valour, with so many excellent cordials to the Church, for the experience of Omnipotent Divine Providence, directing all things according to its own pleasure?*

10. *The dispersion of the Apostolical Church at* Jerusalem

was

was very ſad, and yet it was nothing but the diſſemination of the Goſpel amongſt other Nations (Acts 4.8. &c.) *The baniſhment of* John *into the Iſle of* Patmos, *with how vaſt a treaſure of Propheſie did it enrich the Church?*

11. *Alſo, how many ſoever any time afterwards, either aſſaults, or perſecutions without, or bickerings and contentions, hereſies or ſchiſms within, brake forth in the Church; ſo many occaſions evermore were found, either of ſetting out the moſt glorious Army of Martyrs, or of compiling the moſt famous Writings, and thereby confounding the wicked by the conſtancy of the Saints, and the further irradiating the godly with the clearer light of the Truth.*

12. *Finally, touching the laſt times of the World, which now are, although the great Prophet our Lord hath foretold terrible things*; viz. That it ſhall come to paſs that we ſhall hear of wars, and rumours of wars, *Mat.*24.6. That Nation ſhall riſe up againſt Nation, and that there ſhall be Famine and Earthquakes. *ver.*7. *yet he hath added*, See that ye be not troubled, for all theſe things muſt come to paſs, but the end is not yet, (*ib.*) For the Goſpel of the Kingdom ſhall be preached in all the world, for a witneſs unto all Nations, and then ſhall the end come, *ver.*14.

13. *Then let there be even now before our faces (through the violence of ſecond cauſes (howbeit to the very great grief of the godly) Nation daſhing againſt Nation, Kingdoms and Empires falling upon one another: Let the earth tremble with horrour, and let Cities,* Churches, *Schools, yea, and all places private and publique, be piled up in their own ruines; yet for all this, that ſame God which formed the moſt beautiful Structure of the World, out of the moſt rude Vaſt; which alſo he powerfully preſerveth, and wiſely governeth hitherto for the ſake of his Church, knowing how to produce even out of theſe concuſſions, that which is better then we all can think; to wit (as he hath promiſed) that the Goſpel may at laſt paſs away from ſharply chaſtiſed* Chriſtendome, *to the other Nations of the World: That ſo (as it was long ago) our ſtumbling may be the enriching of the World, and our diminiſhing, the riches of the Gentiles,* Rom.11.12,

14. *The conſideration of this ſo much to be admired Eternal*

Providence, doth gently allay the grief which I have taken by reason of the ruine of the Church of my native Country; of the Government of which (so long as she kept her station) the laws are here described, and set forth in view: Even my self also, being the very last Superintendent of all, am fain before your eyes, O Churches! to shut the door after me: And that I may shut it faithfully, I determined by this short meditation, to justifie the Divine judicial proceedings against us; as also to furnish my self, together with them which are yet left of mine, and whosoever will take heed of miscarrying by our example, with some comfort, and some advice.

15. *For the deluge of most raging Persecutions for these forty years, hath so defaced us, that in all* Bohemia *and* Moravia, *we have not verily so much as one Church remaining, onely some few reliques of the flock dispersed through the neighbouring Kingdoms. Moreover, by reason of the continuance of our Banishment, we are come to that pass, that near all the Pastors of the Churches, all indeed without exception of the Presidents, Bishops, Superintendents, Deacons and Archdeacons, are perished from among the living: Saving onely my self alone, who for the hope of a Restauration, being in the year, 1632. chosen (according to the will and votes of the Church assembled in a Synod) by the Presidents then, yet alive even now but one onely (with a few Ministers my Brethren, and one onely Colleague out of* Polonia) *do survive alone, during the good pleasure of the Author of life. For howbeit, upon our last dispersion in* Polonia, *not full four years since, I endeavoured by all means my utmost, to prevent my being left alone the last of all; yet it pleased not God to give success to the counsels herein given, for since that time, those of the chief, which might have succeeded, are perished from among the living.*

16. *But yet I would not have these things to be so taken, as if in my solitude, and by my departure hence, I feared or foretold the final end of the Church in my Country. I know, that the Church being founded upon the Rock of Eternity cannot fail, viz. the Catholick: And yet examples testifie, that particular Churches are sometimes overthrown by the hand of an angry God, that according to his good pleasure others may be planted,*

else the same otherwise: *Yea, God himself attesteth*, The end is come upon my people Israel, I will not again pass by or spare them any more, *Amos* 8. 2. *and again, when the destruction threatned was now come to* Baruch, Thou saidst, wo is me now, for the Lord hath added grief to my sorrow: Thus saith the Lord, that which I have built I will pull down; and that which I have planted, I will pluck up, &c. Jer. 45. 3, 4. *Finally, the Church her self being overthrown, speaking concerning her self thus*, Our end draweth near, our days are fulfilled, our end is come, *Lam.* 4. 18.

17. *Nor yet is it to be thought, that* Elias *offended when complaining that he was left alone, he was afraid as concerning the* Church: *for in this his solitude and carefulness, he was raised up with Divine Consolation, and also instructed with counsel, for the appointing of his Successor*, 1 Kings 19. 14, &c. *which I also with full trust expecting from the same everlasting goodness, (if notwithstanding God should call me to depart out of this life, without present comfort, yet) will say with the last of those seven Maccabean Brethren Martyrs*, Let the anger of the Omnipotent which is come upon our generation for our sins, rest upon me and my Brethren, 2 *Mac.* 7. 38. *but if neither by this prayer, I may obtain, that the anger of God should conclude in me, but at last our Mother must also dye as there*, (ver. 41.) What shall I do?

18. *It is a custom in use among the Heathen, that they which dye without an Heir, transfer their fortunes to strangers, even whom they please; insomuch, as some of their Kings, being the last of their line, have made the people of* Rome *heir of their Kingdoms* (so Attalus *King of* Pergame, Ptolomie *of* Cyrene, Egypt, *and others*.) *Why may not I also so provide for the making good of my trust, if it should be the will of God, that I should be taken away without* (any one such as should succeed me) *a Successor.*

19. *But then, to whom shall I transfer my goods, or what are those goods? for all are lost. Nay, but by the Grace of God, there is yet something left to be bequeathed, neither are they all wanting to whom it may be disposed, both friends and foes. Now then to foes we leave those things which are, or else may yet*

be

be taken away; viz. *outward good things, as Churches, Lands, Schools, &c. yea, the lives alſo of thoſe few of us which are yet eſcaped, if it ſo pleaſe the World-diſpoſing God: even as he was pleaſed to deal with Chriſt, who being crucified, had not onely his garments, but his very life given to the Souldiers for a prey.*

20. *But to you friends (after the example of our eternal Maſter) we commend better treaſures, even our well-beloved Mother, the Church, take you now the care hereof in our rooms, whatever it ſhall pleaſe God to do unto her, whether to reſtore her amongſt us, or when ſhe is deceaſed at home, to raiſe her to life elſewhere. You have juſt cauſe indeed to love her, even when dead, who while't yet living, went before you in her good examples of Faith and Patience, even now unto the third Generation.*

21. *But how ſhall I commend to you that which now is not to be found? what charge can be given or taken of that which is not: I anſwer, it is no unuſual thing to erect Grave-ſtones for deceaſed friends, that their memory may not eaſily wear away: Yea, and if in their lives they ſhined in acts of vertue, we pourtray the countenance of thoſe very vertues for a mirrour to poſterity. Moreover alſo, God himſelf when he took away and laid waſte his peoples Land, City, Temple, becauſe of their unthankefulneſs for his bleſſings, he would ſtill have the Baſis of the Altar to be left in its place, upon which after ages (when they ſhould be returned to themſelves, and to God) might build again,* Ezra 3. ver. 3. *If then by the grace of God, there hath been found in us (as wiſe men and godly have ſometimes thought, as will after in its proper place be made to appear) any thing true, any thing honourable, any thing juſt, any thing pure, any thing to be loved, and of good report, and if any vertue, and any praiſe, care muſt be taken that it may not dye with us when we dye; and at leaſt that the very foundations be not buried in the rubbiſh of preſent ruines, ſo that the generation to come ſhould not be able to tell where to finde them; and indeed, this care is taken, and proviſion is made on this behalf, by this our truſt entruſted in your hands.*

22. *Indeed*

22. *Indeed I reckoned this as already done, having ſome while ſince preſented you with the Hiſtory of* Johannes Laſitius, *a noble man of* Polonia, *lately printed at* Amſterdam, *containing (as his words are) memorable paſſages of the Eccleſiaſtical Diſcipline, Cuſtoms, Decrees of the Brethren of* Bohemia. *Which preſent, though they to whom it was commended, did teſtifie by their loving aſpect and friendly ſpeech, that it was not unacceptable to them, yet they did acquaint me, that they in* England *judged it expedient that there ſhould be another peice written about the ſame matters, having a plainer title, viz.* The way of the Diſcipline and Eccleſiaſtical Order, in the Accord of the Brethren of Bohemia. *I anſwered, that that was publiſhed by our Fathers; which uſe not to commend their own; and that this would rather be performed more fully and exactly by ſome perſon of another Countrey, who upon that account might be an Admirer of our Order; and which would give more ample ſatisfaction in theſe things: But my friends were inſtant with me, and unanimouſly urged the putting out of the formerly mentioned work; ſo that I made them a promiſe, I would ſatisfie their deſire in this matter.*

23. *I therefore ſave my credit, and behold here I ſend that which I was requeſted, with manifold Copies! in the ſubſtance of the matter I have changed nothing; it being not mine, but the Churches publique piece: Onely where it was judged pertinent, and to good purpoſe, to ſet down ſome things of ſpecial reference, that the cloſe bands of that Order might be the better perceived, and the practice more eaſily obſerved, I have there added ſome notes, more fully explaining that which was briefly ſpoken.*

24. *And becauſe the Preface ſeemed ſomething dry and inſufficient for the information of Foreigners, I have premiſed a ſhort Hiſtorical Narration;* viz. *How that the Churches of* Slavonia *being planted by the Apoſtles themſelves, propagated by* Hierom, Cyril, Methudius, *took root eſpecially in the Countrey of* Bohemia, *and run up to a head and ripened in the Unity of the Brethren of* Bohemia: *So that this may be uſeful for the better underſtanding of the ſequel.*

25. *Farewel, Holy Brethren, and best w but the use of a double hour upon me, while I acquaint you with the conflicts and sorrows of my* Church, *and especially the ways of our Ecclesiastical accord. I commend you to the Spirit of Grace, may he by that of the Apostle* (Let all things be done decently, and in order) *being written on your heart, compose, concorporate, consolidate you all* (even the whole body, *with his most glorious Head, and all the members of his Political and Mystical body, with one another, with the band of faith, love, and eternal concord, even indissoluble; that as* Brittain *hath been beheld of late, the sad tragical stage of Contentions, so now it may be a lively pattern of Concord, to the perfecting of the power and glory of God, and the happy treading down of the Enemies, under your Great* Constantine, (*not called out of, but recalled into* Britain, *in spite of the* Maxentians *and* Licinians.) *Finally, to make your* Church *by the assistance of God, after so many shakings, fair as the Moon, clear as the Sun, and terrible as an Army in Battel-Array, even the mirrour of all the Churches in the World, Amen Jesus Christ, Amen. So prayeth from his whole heart,*

The most vehement Sollicitor of the Peace Order, and Salvation of the Church,

I. A. Comenius of Moravia.

A short

A SHORT HISTORY OF THE Slavonian Church,

PLANTED

By the Apoſtles themſelves, enlarged by *Jerome*, *Cyril*, *Methodius*, taking root principally in the Countrey of *Bohemia*, and running up to a head in the unity of the Brethren of *Bohemia*.

Pious Reader,

THoſe words of Chriſt the Everlaſting Bridegroom, touching his Bride the Church ſpoken as with admiration (*Cant.* 6.9.) are well worthy of our conſideration (WHO IS THIS WHICH COMETH FORTH AS THE MORNING, FAIR AS THE MOON, CLEAR AS THE SUN, TERRIBLE AS AN ARMY OF BATTLE IN GOOD ARRAY?) as which, whether taken in a divided, or a conjoyned ſenſe, afford us very excellent Leſſons.

1. If we take them in a divided ſenſe, of the Catholick

Church divided into particular Churches; it is plain, that the Churches may, and ought to be ſo diſtinguiſhed and reckoned of, as they are really and truly in the account of God: That is to ſay, as ſome Churches are novel, coming up but of late, the *Light* whereof is as the *Morning*; ſo there be *others* of longer ſtanding, having the advantages of clearer light, *as the Moon*. Others alſo, joying in the full day of Faith, Love, and Hope of Eternal mercy, even as the *Sun*. Others again, over and above this glorious light within, ſparkling terror outwardly to them which are round about, as an Army well marſhalled, ſtriking horrour into the Enemies, the very Battel being ſet, and Colours flying.

3. If we take the words in a conjoyned ſenſe, of the one onely entire Catholique Church, of which Chriſt ſpeaks in the former verſe, *My Dove is but one entire*; without doubt we have inſinuated the ſeveral ages and ſtatures of it, *viz.* that the light of the infant Church, newly come forth (in the Apoſtles times) was verily the Morning: the godly moſt by glorying herein, that the night was far ſpent, the day was at hand, and it was now time to awake from ſleep, *Rom.* 13.11,12. 2 *Pet.* 1.19. at which time (the truth is) Divine Knowledge was not improved as it was afterward: Neither was there ſuch a clear and diſtinct underſtanding of the myſteries of Faith, as there was after that the dotages of the Hereticks had exerciſed the wiſdom of the Church; yet it ſufficed them even now as to this effect; *viz.* to caſt off the works of darkneſs, and put on the armour of light, and to walk honeſtly as in the day (*Rom.* 13.13.) as their then zealous piety, ſhining in their Martyrdomes, plainly ſheweth.

4. After this came the time of priming and waining light, as of the Moon, in the days of the Hereticks, with whom the Churches conflict was with various ſucceſs, one while the truth prevailing againſt errour; another while errour againſt the truth, until the time that it ſuffered an horrid eclipſe under Antichriſt.

5. But

5. But there was (by the Grace of God, and the benefit of a Reformation) a reſtoring of the light which was extinguiſhed in the Church, with a new addition; and that was according to the promiſe made, *Iſa.* 30.26. *The light of the Moon, ſhall be as the light of the Sun:* There being a more through ſearch made after the truth, even to the very loweſt foundations, then was ever known in former ages.

6. Yet becauſe the very Sun in our firmament (though nothing is more bright) may, and ſometimes doth fail, *Eccleſ.* 17.31. and by the permiſſion of God even the Reformed Churches ſtill again ſuffer the hour of darkneſs; the goodneſs and wiſdom of the everlaſting *Bridegroom* gives us hope that it ſhall come to paſs, that the Church ſhall at laſt become terrible to her enemies; and intimateth in what way this ſhall be effected, to wit, if (through Gods bleſſing) differences being ended, the Church ſhall ſometime at length, ſo unite it ſelf on every ſide within it ſelf, and knit together by the bands of Order, as that after the manner of a well ſet Array of battel, ſhe ſhall be impenetrable by her enemies, but run through, rout and quaſh all contrary forces or powers whatſoever that riſe up againſt her.

7. And this is none other but that which the Apoſtle urgeth upon the *Epheſians*, and requireth of the Church now grown up, ſaying, *Endeavouring to preſerve the Unity of the Spirit in the band of peace, &c.* then further, *Aſcending up on high, he gave gifts to men, ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the compacting of the Saints, for the work of the Miniſtery, for the edification of the body of Chriſt, until we all come in the Unity of the Faith, and the knowledge of the Son of God, unto a perfect man, unto the meaſure of the full ſtature of Chriſt; that we be no more children toſſed to and fro, and carried about with every wind of Doctrine, by the ſlight of men, &c.* but carrying it *ſincerely in charity, may grow up into him, which is the head, even Chriſt: From whom the whole body fitly joyned together, and compact by all the joynts contributing from the inward working-power, according to the meaſure of every part, obtaineth in-*

encreaſe ſuitable to the body, unto the building up of its ſelf in love, Eph. 4. 3, &c.

8. Whereof ſeeing we are in expectation from Divine goodneſs, why ſhould we not be rationally enquiring out the way of that Union and Order, on which there is laid ſo great a ſtreſs for the ſalvation of the Church? and mutually afford one another participation and improvement both of Light and Order? It is pious and praiſe-worthy not to be found ſlack in this matter.

9. As for me (into whoſe hand is now come an opportunity of bringing forth to light in a new edition, the *Order of the Church of the Brethren of* Bohemia) I apprehend it much to the buſineſs, to ſet before your eyes in the example of this very Church, by what ſteps God is wont to lead on and perfect his people; which whoſoever of the godly readeth, will eaſily finde occaſion ſeriouſly to conſider, the admirable method of Divine Providence about himſelf, as well as about the Church.

10. God hath done all things well, and made every thing beautiful in its ſeaſon, ſaith *Solomon*, Eccleſ. 3. 11. implying, that the works of God do always proceed in a certain order, and ſtep by ſtep, from leſs to more; even the work of Creation, the work of Redemption, the work of Sanctification, and the whole courſe of Divine Providence about all things, teach us this very thing, and eſpecially the wonderful wiſdom hereof, in enlarging the Tents of his Church (which we have now in particular taken under conſideration) evermore, either unto greater bulk or beauty.

11. The Son of God could indeed (being come into the world in Humane fleſh) have made his Goſpel known by himſelf to the whole world, in the full and compleat myſterie of Redemption, but he was not pleaſed to do ſo, but ordained ſome certain men Apoſtles; which going through the world, did publiſh among the Nations, thoſe Treaſures of Divine Grace; and they committed the ſame Office to others to ſucceed them, and they again to others, and ſo to the end of the world, *Mat.* 28. 20. 2 *Tim.* 2. 7. *Tit.* 1. 1.

12. For

12. For howbeit the light of the Goſpel was even then by the very Apoſtles ſprinkled throughout the world, even to the ends of the earth (as Scripture and Hiſtories report) yet that light in ſome of thoſe firſt ages, may ſeem to have been rather as ſparks catching upon ſome perſons and families here and there, then the full enlightning of the Nations. In the fourth Age indeed in *Conſtantine* the Greats time, whole Nations began to Convert, and renouncing Paganiſm, openly to profeſs the Chriſtian Religion; and then afterward, the Faith having been firſt received in the Empire of *Rome*, and other places, went on conſtantly for twelve Generations (one Nation after another giving up their names to Chriſt in Baptiſm) throughout *Europe*, *Aſia*, *Africa* and *America*.

13. The ſucceſful work of Divine Providence was very evident and remarkable in founding the Churches of the Slavonick Counties, ſcituate all along on the Eaſtern parts of *Europe*: Among whom the plantation of the Goſpel being planted in the Apoſtles times, proved a fair crop in the fourth Century, & by degrees extended it ſelfin thoſe parts, making the Churches there ſometimes bigger, ſometimes better; it faring alſo with them now and then, as with the Moon, ſtill to have their light impaired by wainings, ſpots, and miſty overcaſtings. Let me briefly ſumme up the whole evidence hereof, as may ſerve to quicken us even at this time to go forward from good to better, till we take up at length with ſome attainment worth the acquieſcing in.

14. That the Goſpel was planted in thoſe Countreys in the Apoſtles times, we have the Apoſtle of the Gentiles for a witneſs, who writes thus to the *Romans*, c. 15. *v.*19. *I have filled all places with the Goſpel, even from Jeruſalem to Illyricum round about*: And he tells *Timothy*, 2 Tim. 4. 10. that *Creſcens* went into *Galatia*, *Titus* into *Dalmatia*: Now both *Illyricum* and *Dalmatia* are parts of the Slavonick Countrey to this day; and that that Plantation did not come to nothing,

nothing, it is evident, in that *Jerome* being born at *Strido*, a City in *Illyricum*, to advance the ſucceſs of the faith received in his own Countrey, tranſlated the Books of the Divine Scriptures into their Mother tongue; by means whereof the Slavonians were the firſt of all the parts of *Europe* that were intruſted with the Oracles of God in their Mother Tongue. At this very day do theſe Countreys glory in that Tranſlation, and will uſe no other, although the language of that people be ſo much altered, that the common ſort of them in many things do not underſtand that ancient form of ſpeech. Therefore their Prieſts (the *Rutſenians*, and the *Moſcians*) are fain to ſtudy that ancient Language, as we do the Latine.

15. That the Churches in theſe Countreys did very much encreaſe, we may eaſily gather from the ſixth Synod of *Conſtantinople*, held in the year of Chriſt 680. making very remarkable mention of the *Slavonians*, in theſe words, This Council being at the beſt but low and obſcure, expected the help of all, neither ought that which one part doth, be hid from the other; eſpecially, for that it is well known, that in the heart of the Countreys, we have very many Fellow-ſervants, both *Longobards* and *Slavonians*, which are ſtill buſily ſcrupulous and inquiſitive about this matter, &c. Whence it is plain, the *Slavonians* were at this time Chriſtians, and alſo ſuch as abhorred Image-worſhip, in as much as they durſt not joyn with that Synod which ſtickled for Images.

16. Moreover, in the Age next following, God opened the Door of the Goſpel to whole Countreys of the *Slavonians*; and the occaſion was this, The *Bulgarians* (a Countrey of *Slavonia*) infeſted the neighbouring Empire of *Conſtantinople* with continual wars, till *Michael* the third being Emperour, made a peace with them in the year 845. reſtoring to the King of the *Bulgarians* his Siſter, which the *Grecians* had taken in battel. Now this Lady being in her Captivity ſeaſoned with the Chriſtian Religion, prevailed with her Brother to renounce Heatheniſm, and turn Chri-

ſtian.

ſtian. Hereupon his ſubjects following his example, embraced the ſame faith: By this means, the *Bulgarians* became the firſt fruits of the Slavonian Nations unto Chriſt. Other people in thoſe Coaſts or Regions about *Danubium*, *Greece* and *Italy*, of the ſame Language, preſently treading in their ſteps; *viz.* the *Mœſians*, *Raſcians*, *Servians*, *Boſnians*, *Croatians*, *&c.* which contributed much aſſiſtance to *Cyril* and *Methudius*, they being Grecian Biſhops, but ready and expert in the Slavonick Tongue. Theſe paſſing on, and about the year 861, entring into *Moravia*, (then by the Germans called *Marcomannia*) there alſo they converted unto Chriſt *Suatoplucus* their King; and a little after that *Borivoius* a Duke of the Bohemians. From thence the brightneſs of the *Goſpel* darted into *Polonia*, in the year of Chriſt 965. the 71 year after the converſion of the *Bohemians*, of the *Moravians* the 104. of the *Bulgarians* the 120. Fifteen years after this, in the year 980. the *Ruſſi*, and the *Moſci*, and the *Slavonian* Counties, turned wholly to the Chriſtian Religion; *Anna*, *Baſil*, the Emperours ſiſter, being given in marriage to *Wlodimire* a *Kyovienſian* Duke.

17. From hence it appears, that all theſe Countreys converted by the means of the Eaſtern Church, even the *Bohemian* too were Chriſtianized with the Grecian Rites and Forms. But the Pope of *Rome*, which even at this time lay in wait to make a prey of *all* the Churches in the World, let ſlip no opportunity whereby he might bring them under the yoke of his juriſdiction. What opportunities were given, I muſt in brief relate, were it onely for the ſake of *Bohemia*.

18. Satan, the Enemy of our Redemption, raging at the beginnings of Salvation in *Bohemia*, ſuborned, ſecretly plied his Incendiaries, by which that part (thoſe of the Nobility and Commons which ſtifly adhered to Gentiliſms) being incenſed and hurried into a Dog-like madneſs, preſently baniſh *Borivoius*, and then (his Nephew *Wenceſlaus*, with his Grandmother *Ludomilla*, being diſpatched by Martyrdom) ſubſtitute

ſubſtitutes *Boleſlaus*, a ſworn Slave to Heatheniſh Superſtitions. By whom many of the Noblemen, and even all their Sacerdotes or Miniſters, were either ſlain or taken captive, and ſo impriſoned or baniſhed, and driven into the neighbouring Provinces of *Germany*, until the year 940. when *Otto* the Emperour coming upon them with an Army, cooled their courage, reſtraining their fury, making *Boleſlaus* reſtore the Temples, and call home the baniſhed, and take order that Children be initiated with Chriſtian Rites, *i.e.* baptized. Thus the *Bohemians* were firſt brought again under the power of the Roman Emperour, and then preſently fell into the ſnares of the *Roman* Biſhop upon the next occaſion, which was in this manner.

19. Good *Boleſlaus* (ſon of the Tyrant of that name) being deſirous very much to propagate the Chriſtian *Religion*, founded a Biſhoprick at *Prague*, and endeavouring to procure a perſon of great experience for the Paſtor of that late ſcattered Church, there was one *Ditmar* a Saxon, Canon of the Archbiſhops See of *Magdeburgh* lately founded, commended and choſen. At the inaugurating of this Saxon, was preſent the Archbiſhop of *Moguntia* (by the French called *Mentz*:) But he preſcribed to the new Biſhop of that new people ſuch Laws (enjoyning and giving him in charge (by expreſs command from the Pope, the Roman Liturgy in the Latine Tongue, as offended the Bohemians; and they not enduring that Divine Service ſhould be celebrated in an unknown Tongue, were fain to ſeek at *Rome* by certain Agents (*Boleheſt*, *Miſlebor*, &c.) the wonted uſe of their Mother Tongue in the holy things (in the year 977.) and they obtained it. But that one generation paſſing, *Gregory* the ſeventh, called *Hilderbrand*, took it away again by an inhibitory Edict ſent to *Wratiſlaus* Duke of *Bohemia*, in the year 1079. Which Edict in the very terms thereof, is extant in the Hiſtory of the Preſervation of the Bohemian Church, *chap.* 5. Since that time, there hath always been a conteſt between the Bohemian and the Roman Church; the one always putting on, the other always

ſhaking

ſhaking off the yoke of their Superſtitions, even to this unhappy age of ours, wherein ſhe is fain to couch under her burden; which eſpecially as to the chief paſſage hereof, it will not be amiſs briefly to relate.

20. The next age *Cœleſtinus* the Pope going about to obtrude on the Bohemians, the command concerning the ſingle life of the Clergie, his Legate; *viz. Peter* Cardinal of *Lavie*, very narrowly eſcaped ſtoning by the Miniſters and Prelates of *Prague*, *an.* 1197. this is atteſted by *Hageius* a Pontificial Writer.

21. After this, that generation paſſing, there began to be obtruded on the Churches the opinion of Tranſubſtantiation, together with the Sacrilegious communion of the Euchariſt in but one kinde: But in *Bohemia* this was not impoſed till the year, 1301. when *Charls* the fourth King of *Bohemia*, and Emperour of the Romans, changing the Biſhoprick into an Archbiſhoprick, and founding an Univerſity at *Prague*, ſent over for Maſters and Doctors out of *Germany*, *France* and *Italy*: So theſe being abroad trained up in the cuſtom of Communicating in one kinde, began vehemently to urge it here; the *Bohemians* on the other ſide not enduring this innovation, but ſtoutly ſetting themſelves againſt it.

22. Amongſt and above all the reſt of the zealots, there was a certain perſon, deſcended of a noble Family, by name *John Milicius*, Canon of *Prague*, and Preacher in the Cathedral Church: Which (with his Collegue *Conrad Stickna*) vehemently thundered againſt the encroaching abuſes which were ſo apparently and notoriouſly contrary to the Word of God. Notice of this being given to Pope *Gregory* the eleventh, he diſpatches a Bull, whereby *Milicius* with his hearers were excommunicated, he alſo being given over to the new Archbiſhop (*Erneſt* of *Pardubitz*) to be corrected: Who preſently committed *Milicius* to Priſon; but becauſe of the fear of the people, he was ſet free again, and then baniſhed, in the year, 1366.

23. To be Succeſſor to him, there was appointed *Mat-*

thias Janovius of *Prague*, Confessor to *Charls* the fourth: But he nothing daunted at the hard measure of his banished Predecessor, persisted stoutly to assert the Communion in both kindes. Also, he follicited and perswaded *Cæsar* to call a Council for the abolishing of the many growing abuses. But then when *Cæsar* began to negotiate this businesse with the Pope, the Pope was anygry, and so instantly urged the compelling and suppressing of the busie Hereticks; that *Charls* being infatuated by the Authority of the Pope, banished his Confessor out of his Kingdom, howbeit he had much place in his affection. Afterward he returned indeed, but passed the remainder of his life in private, unto the year 1304. wherein he dyed. It is testified, that a little before he dyed, he uttered these words, to the comfort of his friends, *The fury of the Enemies of the Truth, hath hitherto prevailed against us, but it shall not always be so, for there shall arise a mean people without sword or power, which they shall not be able to deal withal.*

24. It is worth the noting, that the Bohemians were not onely acted by the S. Spirit within, but also put on with the concurrence of the godly every where, (observing and detesting the Abomination of Desolation) *viz.* from the University of *Paris* and *Oxford*, where they travelled for the advancement of Learning, and came away enriched with the light of sounder knowledge; especially *John Wickliff*: Whose letter to *John Huss*, being then a young man, written in the year, 1387. being the year before he dyed, I finde yet extant in some ancient Records, and here insert as followeth.

Happiness,

Happineſs, and what ever can be thought of, which is dear and deſirable in the bowels of Ieſus Chriſt.

MOſt dear Brethren in the Lord, whom I love in the Truth; and not I onely, but alſo all which have known the truth: That truth, I mean, which by the grace of God is, and abideth, and ſhall be in you for ever. I joyed very much in the Brethren which came from you, and produced a teſtimony of your faithfulneſs, and that you walk in the Truth. I hear Brethren, how Antichriſt doth vex you, bringing many and various Tribulations upon them which believe in Chriſt. It is no ſtrange thing it ſhould be ſo with you, in as much as the Word of Chriſt is oppreſſed by the adverſaries in all the World, and that great, red, and many headed Dragon, mentioned by John *in his* Revelation, *hath ſent out of his mouth a great flood upon the Woman, to overwhelm her: But the faithful Lord will certainly deliver his one onely, loyal Spouſe. Let us be ſtrengthened in the Lord our God, and in his immenſe goodneſs, firmly believing, that he will not ſuffer his dear ones to fall away from their godly purpoſe: onely let us love him (as we ought) with our whole hearts. Afflictions ſhould never preſs us, if iniquity prevail not. Let no diſtreſſor preſſure therefore for Chriſts ſake caſt us down, ſeeing we know, that the Lord chaſteneth whomſoever he receiveth for his ſons: For the Father of mercies is pleaſed to exerciſe us with many troubles in this preſent life, that he may ſpare us hereafter. The Gold which this Supreme Artificer chooſeth, he will here have it purified by fire, that hereafter he may lay it up amongſt his moſt pure, everlaſting Treaſures. We ſee our time here is ſhort, and ſwiftly paſſing away, but the life which we expect then is bleſſed and eternal. Let us labour then, while we have time, that we may be counted worthy to enter into his reſt. What elſe, I pray do we behold here but grief, vexation, wearineſs; and which ſhould affect the faithful moſt, the contempt and treading under*

foot of the Divine Law? Let us then ſtrive to our utmoſt, abridging our ſenſes of thoſe tranſitory fading, vain things, to attain thoſe things which abide for ever. Let us obſerve the converſation of our Fathers of old, ſee the Saints in both the Teſtaments, what ſtorms and tempeſts they endured in the Sea of this World; what Priſons, what bonds, how they were ſtoned, ſawn aſunder, and ſlain with the edge of the Sword, how they went about in Sheep skins and Goats skins, &c. as the Epiſtle to the Hebrews *records at large: They all going the ſtrait way in the ſteps of Chriſt, who hath ſaid,* Where I am, there ſhall my ſervant be. *We therefore having ſuch a cloud of witneſſes of the Saints of all former ages to compaſs us about, let us* lay aſide whatever weight there is in us, and the ſin which round beſets us, and run with patience the appointed race, looking to Jeſus the Author and Finiſher of our faith, who for the joy ſet before him, endured the Croſs, and deſpiſed the ſhame. *Let us remember him which ſuffered ſuch contradiction of ſinners againſt himſelf, that we faint not in our hearts and fall away, but let us with our whole heart ſeek help of the Lord, and fight manfully againſt Antichriſt his Enemy. Let us love his law in our hearts, and not be unthankful in his work: But in all things carry our ſelves with aſſurance, according to the meaſure of faith which the Lord giveth us, and be ſtrong in the cauſe of God, and the hope of the Eternal Reward.*

Therefore thou Huſs, *my dear Brother in Chriſt, unknown indeed unto me by face, but not in faith and love (for the uttermoſt ends of the earth cannot ſet them aſunder, which the love of Chriſt hath knit together:) be ſtrong in the grace which is given to thee, fight as a good Souldier of Jeſus Chriſt, both by word and work, Doctrine and converſation, and gain whom you can to return to the way of the truth: Inaſmuch, as the truth of the Goſpel ought not to be ſuppreſſed in ſilence, for the erroneous lying decrees and defections of Antichriſt: do you therefore rather, notwithſtanding the deſigns of Satan, comfort and eſtabliſh the members of Chriſt, for that Antichriſt ſhall ſhortly by the will of God be finiſhed. I am very much rejoyced, that in your*

Kingdom,

Kingdom, and other parts, God hath ſo ſtrengthened the hearts of ſome, that they ſuffer Priſons, Baniſhment, yea, death it ſelf, for the Word of God, and that with joy too. Dearly Beloved, I have little elſe to write: I muſt needs aſſure you, That I would gladly do any thing to ſtrengthen you, and all the lovers of Chriſts Government. In the love of the Law of God, remember my moſt affectionate ſalutation to them, from the bottom of my heart, eſpecially to your partner in the Goſpel of Chriſt, entreating your prayers for me, and for the whole Church of Chriſt. Now the God of Peace, which brought up from the dead our Lord Jeſus Chriſt, the great Shepherd of the ſheep, by the blood of the everlaſting Covenant, make you ready to every good work, that you may do his will, working in you that which is pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.

25. *Huſs* being as now, Profeſſor of the Univerſity, and afterward, *Anno* 1400. made Preacher of *Bethlehem*, the Univerſity Church, he took heart very daringly, to inveigh againſt thoſe now overflowing Abominations, and weild openly againſt them the Sword of the Divine Word, with great applauſe among the people, not onely at *Prague*, but through the whole Kingdom. It very much revived his ſpirit, that the ſame year *Jerome* of *Prague* being returned out of *England*, and bringing over *Wickliffs* books with him, rooted up the preſent prevailing errors with the like boldneſs in the Schools, as *Huſs* did in the Church. Againſt theſe pious deſigns, to clear the Church of the infection of Superſtition, the Academicks which were Foreigners (overnumbering yet, and overvoting the reſt) oppoſed themſelves all they could, and paſſed a Cenſure upon *Wickliffs* Articles. But the *Bohemians* debated the Prerogative of Elections with the Popes *Abettors*; making it good, that it did belong to themſelves as Natives, and not to them being ſtrangers. The debate being referred to King *Wenceſlaus*, (ſon to *Charls*) he gave ſentence on the *Bohemians* ſide. Hereupon the *Germans* being angry, went away from *Prague*.

Prague by Troops (which occasioned the erecting of the Universities of *Lipsia* and *Erfurd*) and the *Bohemians* chose and created Mr. *Huss* Head of the University in the year, 1409.

25. The Monks being cast off by the King and the University, stir up the Archbishop, and prevailed with him, *July* 16. *Anno* 1410. again to damn *Wickliffs* Positions, and that his books should be burned. This abuse the Academicks reflected upon them, with another. For the next year 1411. Pope *John*, *proclaiming wars against the King of* Naples, sent Indulgences abroad to be distributed to them which would take up arms for the Church party. And one of those Trash-merchants being come to *Prague*, caused the Monks to do their office in pronouncing the said Bulls: Whereupon not onely did many of the godly of the common people publiquely remonstrate against these doings, but the next day Mr. *Huss* also exhibited Propositions against the superstitious Indulgences, and openly shewed the vanity of the Authors of them: And when nevertheless, that Popish Trifler persisted, the whole throng of Students rushing upon him, forced away his Bulls from him; and taking one of that gang out from among the rest of his company, and dressing him up in a Harlots attire, with his breast all stuck with Bulls, they tie him to a cart, and carry him about with shouting acclamations: This old Wizard all the while alluring to himself with enticing words and gestures, the rout that flocked about him, and distributing his cursed Pardons to them. At length, in the midst of the Market-place, they burned all the said Bulls, together with the Letters of the Papists and Prelates.

27. The Pope being enraged by all these doings, summons *John Huss* to *Rome*; and because he refused (being dissuaded by the University and Nobles) to make his appearance, Pope *John* the 23. *prohibited by an Edict the Celebration of the Sacrament* at *Prague*; for that *John Huss* that excommunicated Heretick and Impostor was there. Hereupon *Huss* seeing the Magistrate incensed, the common people

people divided, and all things in a hurry and confuſion, of himſelf withdraws from *Prague*, and preached the Word of God from houſe to houſe, until ſuch time as he was cited to *Conſtance*, to give an account of his doctrine, he obtaining the Kings Letters for his ſafe conduct thither; but how he with *Jerome* of *Prague* was there treated by the Council of the Roman Synagogue, the ſtory tells us, *viz.* they both were burned, *Huſs* in the year, 1415, *July* 6. and *Jerome*, 1416. *May* 30. &c. See their *Martyrologie.*

28. After this, *Huſſes* Works were put out in the Latine Tongue in Folio, and *Otho Brunſfels* having by him ſome other Manuſcripts of his printed them alſo in Quarto, dedicating them to Mr. *Luther*, viz.

1. *The Anatomy of Antichriſt*, Book 1.
2. *Antichriſts Myſteries of Iniquity.*
3. *The Revelations of Chriſt and Antichriſt.*
4. *The aboliſhing of Sects and Traditions of men.*
5. *The Unity of the Church, and avoiding Schiſm.*
6. *Evangelical Perfection.*
7. *The Miſchief of Humane Traditions.*
8. *The Kingdom, People, Life, Manners of Antichriſt.*

Some other Fragments, *viz.*

1. *Of avoiding Contention in Diſpute.*
2. *That the Apoſtles wrought with their hands, being contented with little.*
3. *What it is to depart from the Faith.*
4. *Explanation of* Gen 49. Dan ſhall be, *&c.*
5. *The Abomination of Deſolation.*
6. *The Myſterie of* Joſeph *and Pharaoh.*
7. *The Compariſon of Unchaſte Women with Antichriſt.*

There

There is extant alſo in the *Bohemian* Dialect, which are not found in Latine, as the *Poſtils* upon the *Dominical Goſpels*, full of Spirit and zeal, againſt all manner of corruptions in the Church of Chriſt, &c.

29. The Nobles of *Bohemia* and *Moravia* hainouſly reſenting the blood and execution of their Doctors by the Pope (contrary to the faith of his Engagement) in the name of their whole body, ſend Letters, ſubſcribed, ſigned and ſealed with all their hands and ſeals to the Council, charging it upon them, that they had unjuſtly condemned their Paſtor, an innocent perſon, and a pious, holy, faithful Preacher of the Truth. Given at *Prague*, Decemb. 21. 1416. (the Authentick Copy of which Letters, as I am aſſured by faithful witneſſes, are kept in the Library of the Univerſity of *Aberdeen*.) The Synod returns no anſwer hereunto, but writ to ſome which they knew were ſtill intoxicated with the Roman Superſtition, and ſet in places of preheminence (*viz. John* of *Michelsberg*, *Alſeus Skopek* of *Dubba*, *Albert* of *Koldits*, *&c*) requeſting and adjuring them to do the commendation of the Roman Catholick Church to them, and to the Legat of the Council *John Litomiſlene* a Biſhop, and that they would aſſiſt them in beating down hereſie. Given at *Conſtance*, March 22. in the year, 1417.

30. Thus the Bohemians being alarmed by the Council unto mutual diſcords, ſtrifes, brawls, and animoſities, were exaſpered every day more and more, and the Maſs-Prieſts from their ſeats denounced the ſentence of Excommunication againſt the *Huſſites*, and doomed them with curſes, perſecuting them, and ſpoiling their Churches where ever they could. Hereupon in the year, 1419. *July* 30. there was ſo great a tumult at *Prague*, that the popular rage prevailing there were twelve ancient Senators of *Prague*, with the *Governor of the City*, thrown out of the windows of the Governors Houſe, to fall upon the ſpears point.

31. Not long after, *Wenceſlaus* the King being deceaſed without Heir, *Sigiſmond* his Brother (King of the *Hungarians* and

and *Romans*) took the Kingdom, and by Delegates (for himſelf came not there till afterward with an Army) enacted many things to the prejudice of their Conſciences. By this means it came to paſs, that the *Huſſity* (now ſo called) choſe for their Captain *John* of *Trutnow* (Nobly deſcended, educated at the Court, expert in War, whom becauſe he had loſt an eye, they called *Ziſca*, or one-eyed) which performed dreadful exploits, as is known in ſtory. This man pitching down with an Army in a ſtony Mountain place, ten miles from *Prague*, built a wall about him, and ſo founded a City, which would bear a battery if need were (as indeed there was need) and they called it *Tabor*, i.e, a Caſtle.

32. For howbeit the new Pope, named *Martin* the fifth, choſen by the Council of *Conſtance*, inticed the *Bohemians* by charming Letters ſent to them, 1418. to renounce the errours of the *Wicklegians* and *Huſſites*; yet afterward, 1420. Excommunication being denounced againſt them at *Florence*, he invited and animated to Arms againſt them, *Caſar*, the Kings, Princes, Dukes, Marqueſſes, Earls, Barons, Governours, Cities and Commonwealths; and adjures them by the Wounds of Chriſt, and the happineſs of every one of them, that with joyned forces they would ſet upon them, and utterly root out ſuch a Sacrilegious, curſed people.

33. *Sigiſmond* the King being inflamed with this Incentive, together with all *Germany*, and the adjacent Kingdoms, proſtitutes himſelf to be as Agitator *on the behalf of the Antichriſtian* Tyranny; and a little after that ſame year, enters *Bohemia* with a puiſſant Army, and infected it with war for ten years. This is called the *Huſſian*, or *Huſſites* war: Of which *Æneas Sylvius* (afterward proving Pope *Pius* the eleventh) writes, that it would gain more admiration then credit with Poſterity; for deſigns were managed on their part without any ſucceſs, *Ziſca* the Captain of the *Bohemians* always getting the better.

34. Beſides, at home alſo the affairs of the *Bohemians*

borites assented: And being confident of the goodness of their cause, appeared with them at the Convention; where after many bickerings, Umpires were chosen to give the ultimate verdict, to be confirmed by the Authority of the Convention, so that it might not be lawful for either part to make any more appeals, but forthwith be bound to fall to one part. They then coming to the issue for agreement (it being so laid before) gave it for *Rokyzan*. The honest and simple *Taborites* at last, perceived how they were abused by fraud, yet not daring to do any thing against their Covenants, They promised consent in the Rites, and when they were returned home, and were negligent to reform in the Church (*i.e.* which is all one as to immerse it again in Superstition) the Vice-Roy *George* coming upon them with an Army, laid siege against the City, and compelled the Citizens to yield and resign up the Priests to their dispose. He then committed them to perpetual imprisonment in the Castle of *Podebrand* and *Litz*: *Martin Lupacius* with some others going over on *Rokyzans* side.

44. But when as for some years space, the *Bohemians* had in vain sollicited the Investiture of their Archbishop, and the Pope still refused to hearken to them in this matter, unless *Rokyzan* would part with the Cup: (yea, moreover, 1448.) sending the Cardinal of St. *Angelo* to *Prague*, under pretence of a Treaty, gave order to surprize and force out of their custody the *Compactata*, or the Covenant-Rolls, wherewithal he was fled; but being called back, was compelled to restore them, and let them go:) *Rokyzan* resuming his stomack against the Pope, justified it, that he was that great Antichrist spoken of in the *Apocalyps* and *Daniel*. And we (saith he) unless we fall off from obedience to him, are an undone and a damned people: telling them, that they must have for the way of Religion, not the *Compactata*, or the *Scroul* of Agreement, but the Law of Christ: that all things of the Popes way were to be laid aside, as being impure; and all things to be wholly reared up out of the foundations of the Apostles: In a word, he so payed Anti-

christ,

Chriſt, that moſt of them believed him to be a ſecond *Huſs*, and were in expectation of no leſs then a full Reformation.

45. But becauſe he did not put his hand to the work all this while, they of his Auditory, which were more real, (of which the very chief was *Gregory*, *Rokyzans* Nephew by his ſiſter, a man of a Noble extraction) laying their heads together, come to *Rokyzan*, lay open their troubles of conſcience, and ask his advice. He entreated them lovingly, and commending their zeal, produced them ſome Tractates to read concerning the Abomination which was crept into the Church, and ſo kindled their zeal yet more; but withal, adviſed them to ſilence and patience. When yet again the third time, their number being now encreaſed, they were inſtant with him, that what he had declared for in words he would not delay in very deed to perform, He anſwered, it was a buſineſs of great concernment and difficulty, wherein nothing could be done ſuddenly, &c.

46. In the mean time, *Rokyzan* beſtirs himſelf all he could againſt the Pope, endeavouring alſo the joynt conſent of the Greek Church: For becauſe the decree of the *Florentine* Synod (by which the *Bohemians* were again as Heretick's cut off from the Church) was come forth, there was holden at *Prague* (in the year, 1450.) a Convention of Eſtates, and a Synod of Prieſts. Now here it was, that by *Rokyzans* advice, and the common conſent of the Eſtates and the Clergy, an appeal was made to the Greek Church, and Legates were diſpatched away with Letters to *Conſtantinople*. The Greeks when they had heard the Contents of the Doctrine delivered by the Legates, they joyed in the mutual conſent; and returning Letters to the *Bohemians*, confirmed them in the faith: Adding alſo, a promiſe to ordain them Miniſters for their Church. But theſe things lying yet in hope, coming on ſlowly, giving ſome ground of hope, *Rokyzan* doth again animate his Clients, and openly gives them to underſtand, that it was hopeful that a Reformation would even now ſhortly appear. For, ſaid he, taxing

the

1. *That the uſe of the Cup ought to be reſtored to the people, and all the holy things to be celebrated in their Mother Tongue.*
2. *That the Clergy muſt have no ſecular Government.*
3. *That the Word of God muſt be freely taught.*
4. *That publique offences muſt be publiquely reproved.*

The Popes Legate demanding, Whether they had any more? for he was told, that they held, that the Orders of the Monks was from the Devil. *Procopius* anſwered, Why, whence can it be, which is inſtituted neither by Patriarchs, nor Prophets, nor by Chriſt, nor his Apoſtles, *&c.*

39. Then appointed they ſome on both ſides, to hold the Diſputation concerning the Queſtions given, and the Diſpute laſted full fifty days. Now when they could not confute the *Bohemians*, they came to a friendly Compoſition; and all things were ſo carried (*Rokyzan* being charmed and he inchanting others with the hope of an Archbiſhoprick) that the ſaid Articles were yielded to the *Bohemians*, onely, that they ſhould promiſe to return to their obedience to the Roman See, and to obſerve the Ceremonies thereof. This Tranſaction they called *Compactata*, i. e. Articles of Agreement, or Covenants; and ſo the Legates were diſpatched from the Council, and the King into *Bohemia*, to acquaint them, That the *Bohemians* were received into the boſom of the Church, and eſteemed as dear Sons thereof. They call a Convention of Eſtates, wherein *Rokyzan* ſets before them in much ſtate of words, how that according to their own hearts deſire, they had now obtained thoſe things for which they had ſo much waſted the Kingdoms treaſure; telling them, that now they had better thoughts of the King and Pope, then ſometime afore, when they called them the Apocalyptical Whore and Beaſt.

40. It grieved moſt of them, eſpecially the *Zelots* of *Tabor*, that they ſhould thus ſwerve from *Huſſes* ſteps, and return into the Tents of Antichriſt again: So that they oppoſed

poſed the agreement what they could, and it came to blows again: But herein the *Taborites* were worſted, and fain to yield, being ſo groſly beaten out, that they could not rally to make any further head or attempt. So that they had nothing left to defend themſelves withal, ſave onely the Sword of the Word, and the Shield of Patience. This was done in the year, 1434.

41. In year 1435. *Rokyzan* was ſolemnly in the Convention of Eſtates choſen Archbiſhop; but he taking it impatiently that his Conſecration with the ſolemn Rites, was put off by the King, and he deluded, began again, together with his Faction, to buſle againſt the injuſtice of the King and State, and domineering power of the Pope: But fearing the King, he withdrew himſelf from *Prague* for three years. For a little after this time *Sigiſmund* dyed, and *Albert* his Succeſſor alſo within two years ſpace, leaving behinde him his Son *Ladiſlaus*, who had been brought up with *Frederick* the Emperour.

42. Now here in the *interregnum*, and much more when *Ladiſlaus* being deceaſed, *George Podebrand* (whom *Rokyzan* had fully at his lure) ſucceeded, began that prophecy very much to be fulfilled, *Manaſſeh ſhall devour Ephraim, and Ephraim Manaſſeh, and both ſhall be againſt Judah:* For the Pope with Interdicts, Cenſures, Execrations, raved againſt *George*, and the *Calixtins*, they banding back again upon the Pope and the Monks, even as good as they brought: but thoſe which were truly faithful, were oppreſſed between both, till thoſe which remained of the *Taborites*, were quite down and under foot.

43. For *Rokyzan* ſpeaking them fair by himſelf and others, making them believe, that he was ſtill ready to yield, if they could make it appear, that the truth was with greater purity on their part; and that he would not have himſelf, nor any of his own party Judge of his cauſe, but that the Eſtates in their publique Convention, ſhould take cognizance thereof, and give judgement thereupon; The *Taborites*

were in great confuſion: For ſome abetted *Ceſa'* and the Pope; others maintained the Sacrament cauſe of the Cup: So that both were incenſed unto onſlaughts on each other, with horrible outrage; the Papiſt eſpecially raging againſt the greateſt *Zealots* againſt the Superſtitious, as it is recorded in the Hiſtory of the Perſecutions of the *Bohemian* Church, Chap. 10. where many inſtances of Martyrdom are recited.

35. So that the *Bohemians* falling into Schiſms among themſelves, the greater part of them, which was the worſt, helped on the Perſecution of the true faithful Chriſtians. They had been indeed all zealous in oppoſing Antichriſt, after the example of Mr. *Huſs*: but now, by reaſon of his death, they being deſtitute of ſome eminent, prudent, valiant Perſon to be their Captain, which might keep the hurring rout in ſome good order, they fell apieces one againſt another, and ſtirred up cruel diſſention among themſelves; for the meaner ſort, both of the Laity and Clergy, onely letting out their ſtrength for the Cup-communion (whence they were called *Calixtini*) were ſecurely negligent of the other points of Mr. *Luther*: But the *Taborites* (among whom *Wencenſlaus Coranda*, and *Nicholaus Epiſcopius* far excelled the reſt) with a few others, attempted to keep up ſimplicity and purity in all the Articles and Ceremonies. The one part cryed, we muſt not ſeparate from the Church in all Rites; the other, we will not endure any Superſtitious Altars.

36. Some perſons alſo ſtept in under an hypocritical diſguiſe, which to promote the Kings and the Popes cauſe, widened the breaches, and traducing the Abettors of more pure Doctrine, with the odious name of *Piccardi*, ſtirred up the common peoples abhorrence of them. Now the *Waldenſes* were called *Piccardi*, who in former time being baniſhed out of *France*, ſeated themſelves in *Auſtria*, and had been there branded with the name of the fouleſt Hereticks: Nay, ſome alſo there were that ſo powerfully wrought upon *Ziſca* the Captain of the *Taborites*, that he came over,

and

and adhered to the *Calixtini*, and Perſecuted the ſaid *Piccardi* with fire and ſword, even as much as the very *Pontificians* did. Thus tumultuouſly were all things in all places carried.

27. So that truly, it had been no wonder, if the Pontifical Faction had utterly rooted out this people, they being at ſuch variance among themſelves: But wonderful was the goodneſs of God, which ſo wiſely over-ruled Humane folly, that neither foes nor friends got any thing of which they could boaſt themſelves: For as often as the King came near the ſelf-divided *Bohemians* with his Army, ſo often did they, renewing peace among themſelves, make good the common cauſe with common ſtrength; *Ziſca* and *Procopius* both as one Captain of the *Taborites*, having the chief conduct of affairs, and God granting them wonderful ſucceſſes and victories.

38. Now therefore the King and Pope ſeeing they could make no work of it by force of Arms, betook themſelves to fraud; and calling yet another Council to *Baſil* (in the year 1432.) there very fairly cog the *Bohemians* into a friendly Treaty about theſe differences; and for their publique ſecurity, they would give them any ſatisfaction whatever they would deſire. The Legates then being ſent to the Council, among whom of Divines, the chief were *John Rokyzanus* Biſhop of *Prague*, and *Nicholaus Epiſcopius* Biſhop of the *Taborites*; of the Stateſmen, *Procopius Holy*, Duke of the *Taborites*, *Wilhelmus Koſtka* Baron of *Poſtupira*, &c. They were courteouſly entertained; and their Queſtions or Poſitions being demanded, they offered four Articles, which they deſired might be granted them, or they were ready to make them good. The Articles were thus formed:

the many abuſes, we do but touch ſome things which lie uppermoſt in the ſurface; but they will appear ſhortly who will rip up the Foundations of Truth from the bottom.

47. Thus when he had whiled off theſe godly ſouls unto the ſeventh year; being again adviſed with, he ſaid, He had now caſt about all things in his minde, and did not ſee what to reſolve upon, unleſs to make a ſeparation wholly, as well from the *Calixtines* as the Papiſts; for now all was full of Abomination, and the miſchief was paſt cure. To the like effect was alſo the advice of *Lupacius*. They ſaid, then let us fall off, we will own, honour, follow thee for our Leider, Doctor and Father. But he anſwered, You lay upon me, ſaid he, a hard task: you are too bold, the matter is full of danger, and the like.

48. *Conſtantinople* was now again in the year, 1453. ſacked, and ſpoiled by the Turks: at which time two of the diſperſed *Grecians* eſcaping, come to *Prague*, and there were made welcome by *Rokyzan*, he after much conference with them about Religion, admitted them alſo to the Celebration of the Lords Supper. At which, when they ſaw that here even amongſt theſe, the ſimplicity of faith was ſo much defaced in Superſtitions, thoſe good zealots were yet more troubled in their mindes, ſeeing what to fly, but not having what to follow.

49. Therefore they come again to *Rokyzan*, and beſeech him for the ſake of the glory of God, that he would pity the ſouls of his beguiled people, and not leave them in ſo great an apparent hazard of Salvation. But he good man, having not ſo much courage, as to deſpiſe the (hitherto plainly vain) hope of Arch-epiſcopal glory, and to chuſe ſhame and the Croſs, with the people of God; was now wrath, and upbraided them with their importunity, and bids them they ſhould let the buſineſs fall, and withdraw from him; that he would beg for them of the King (*George Podebrand*, which to gain the Crown, had ſworn obedience to the Pope) ſome place where they might live ſafely, and ſerve God with a pure conſcience. 50. And

50. And he obtained the Principality of *Litica* in the mountanous places of the neighborhood of *Silesia*, whether presently the Citizens of *Prague*, both Batchelors and Masters betake themselves; others both Commons and Nobles learned and unlearned elsewhere thereabout, in great numbers, giving themselves diligently to the reading of the Scriptures, prayer and works of piety. Their Pastors were of the Calixtines which renounced the superstitions, and addressed themselves after the form of the Apostolical simplicity; among which *Micael Bradacius* Pastor of *Zamberg*, a pious and devout old man, was the chiefest. These all called one another mutually, by the common and (to the godly) dear name of Brethren and Sisters; by which means it was, that the title of the *Brethren of Bohemia* is given to them by way of eminency even to this day.

51. They began indeed to call themselves *The Brethren of the Law of Christ*, as well to distinguish themselves from the orders of the *Papists* (as also from the *Benedictines, Franciscans, &c.*) as to insist upon the foundation of Mr. *Huss*, *viz.* That the Law of Christ is sufficient for the Government of the Church Militant, *&c.* But afterward when they observed it was drawn into a calumny (the adversaries crying, that they founded a new Order of Monks) they left it off, saluting one another not amiss with the title of *THE BROTHERLY UNITED CHURCHES*, or the *UNITY OF THE BRETHREN*. For as the Church is the company of them which are called out of the world to partake of salvation, by Faith in Christ, knit together by the Laws of mutual charity; even so *Unity Ecclesiastical is with us the company of Churches knit together in the Laws of mutual love, for the mutual edification of one another, in the common salvation*; fully according to the mind of the holy Ghost, *Psal.* 133. and *Ephes.* 4. and elsewhere set down in the Scriptures.

52. But Satan was wroth, with those beginnings of the Church, undertaking a Reformation according to the Laws

of the Gospel; he therefore raised a new and horrible tempest to overwhelm it; for the fame of this flying all abroad, the Priests every where stirred up the people to hate them; *Choak* (they cried) *choak the spark least it grow into a flame. Rokyzan* himself (who one would think strange) puts on the disposition of an enemy, and accuse them of headstrong impiety; for there was no want of such as would traduce them to the King and Consistory, with variety of imputations.

53. Hereupon it came to pass (in the year 1461.) that our Brother *Gregory*, with some others, visiting the Brethren at *Prague*, they being assembled together in a certain house were betrayed and taken: Where take notice of this remark of providence; The Governor entring, stayed at the door of the room where they were met, and bespake them in these words of Scripture, *All you that will live godly in Christ Jesus shall suffer persecution: You therefore that are here follow me to prison*, for he was a good man, and meant well to the business of the Brethren, but could not do otherwise because of the command of his betters.

54. The King by reason of the complaints the wicked made of them to him, was perswaded that the Brethren of the Taborites (as they called them) had some plot in hand, therefore he commanded that that holy man *Gregory* should be put upon the rack; but he falling into a deep Trance or extasie, felt no pain, and so they left him upon the rack by the tormentors for dead. *Rokyzan* his Unkle, coming in to him, and finding him dead on the wrack, lamented over him with many tears, redoubling it, *I would I were in thy place, O my Gregory*, but he afterward, coming to himself, related the vision, which in this wheel he had seen; That he was carried into a most pleasant meadow, in the midst of which stood a tree loaden with fruit, and many kinds of birds sitting on the leaves, feeding on it; there standing in the middle a youth governing the birds with a cane, so that none of them durst get away out of order. In which sight without doubt, God intended to give the picture of that Church whereof he was as the *Patriarch*. He saw also other three

three men keeping the same tree; which six years after when they were in very deed chosen by vote to be the Superintendents, he remembred and assured us that they were the very same, by the very lineaments of their faces, in that vision.

55. So *Gregory* by the mediation of *Rokyzan* was dismissed, but then Patents came forth by the Kings order, inhibiting all the Pastors the ministration of the holy Ordinances without the ceremonies, and threatning the punishment of death to any that should dare to administer without the said ceremonies to the Brethren, known by the now odious name of *Piccardi*. The Brethren therefore being reduced to great streights, and as sheep bereaved of their shepherd, run to *Rokyzan*, beseeching him by the glory of God and his own salvation, that he would not desert that cause which he knew to be Gods, nor hinder the turning away of many from the way of error, which they were earnestly providing for, and that he would not by any means *with-hold the known truth in unrighteousness*; That even the chief of all the Clergy in the Kingdom must give an account of all, both things and persons wherewith they are intrusted, and the like. But when they saw he was hardned, at length they took their leaves of him, inserting these words in their last letter. *Rokyzan, thou art of the world, and wilt perish with the world.*

56. At which words being vexed, he exasperated the King again against them, and out comes new Patents in the name of the King and Consistory, That those execrable persons should not be tolerated in any place of *Bohemia* or *Moravia*; But (howbeit they were not wanting which would have them taken and put to death) yet *Jodocus Rosenbergius*, Bishop of *Wratislavia*, dissuaded them from it, giving this reason, that Martyrdom was as half-raw-rosting, which easily breeds worms (meaning that the faithful multiplied by being diminished by martyrdoms) and that they would be better reduced, if they were banished in all parts: For when they are come to that pass (saith he) that they know not which way to turn themselves, they will return to their sound mind.

57. Upon this a sore Inquisition was resolved, and executed upon the Brethren, and so hot it was, that most of them, especially the chief being dispersed into the Mountains and woods, dwelt in caves or dens; neither yet there being sufficiently safe, therefore they dared not to make any fire for kitchin use, save only in the night, least the smoak going forth should betray them; and then sitting about the fire in the sharp cold air, they would spend their time in reading the Scriptures and holy conferences; and as oft as they came forth in the deep snow to provide them necessaries, least they should be traced, they trod all in the same foot-prints, the last man drawing after him a Turpentine bough to cover all, that it might seem to be only the track of some Countryman drawing about some bush-wood. From this their dwelling in such lurking places they were afterward in a scoff called *Jamnici* or Cavers.

58. Moreover these Brethren made a certain order among themselves, that the Seniors should be chosen by votes, and have the ordering of affairs allotted to them, and the rest promise to be ordered by them; then with the advice and counsel of these, the chief (of them which were of the dispersion through *Bohemia* and *Moravia*) being called, they held Synods in those mountains, and made certain decrees, *viz.* How they should carry it among themselves, how towards others, friends and foes, also Kings and Magistrates, and the like, often setting apart times of praying and fasting among themselves with the dispersed, and consulting out of the word of God about those things which were needful for a reformation of life and Doctrine.

59. Their cheif care was for Pastors of souls, where they should procure them, when they which they now had were deceased; that to expect till some of the Roman Ordination should out of love to the truth come over to them, was a matter of uncertain hope: And they remembred that *Rokyzan* did often affirm professedly, that all things must be reformed to the very foundations; that therefore Ordination was to be set on foot at home, by that power which Christ hath

hath given to his Church, That while they had some ordained among them, they should ordain others, and they again others still to succeed them, and their desires inclined much this way, as also their judgements. But there was one thing which did strike their hearts with some fear, whether that Ordination would be legitimate enough, if a Presbyter ordain a Presbyter without a Bishop, and how they should be able to defend such ordination if it should be called in question, either amongst others or their own.

60. At length after many perplexing thoughts for some years together, it was agreed (in the year 1467.) that the eminentest men out of *Bohemia* and *Moravia* of about fifty years old, should with many tears and prayers poured out to God (resolve to make evidence of the will of God by lot) that he would be so pleased to declare whether that which was propounded were acceptable to him, and seasonable at that time. Then they by votes chose from among them nine men, which they judged fit before the rest to take the office of the Ministry upon them; and they put into the hand of a child (called into the Assembly, not knowing what was doing) twelve hidden lots or schedules, and bid him distribute to these nine; nine of them were blancks; *EST*, *It is he*, being written upon three only; whereupon it might have so faln out, that all the nine might have had blancks, and this was to be the discovery of the negative will of God; but so it came to pass, that those three that were written on, did alight into the hands of three among them, *viz.* *Matthias Kunwaldius*, a most pious person, *Thomas Prelaucius*, a very learned person; *Elias Krenovius*, eminent for singular diligence and industry.

61. They imbracing these with joy as given to them by a Divine hand, began to consult about their confirmation, even by a new way of Ordination; and they knowing that there was some *Waldenses* in the Borders of *Moravia* and *Austria* (that they might consult for satisfaction of the scruples of the consciences of others, as well as their own, both for the present and future) they send unto them *Michal Zamberg*

Zamberg with two others to acquaint them with what they had done, and ask their judgement concerning it: They light upon *Stephen* their Biſhop then, getting another Biſhop, and ſome of the Miniſters to be preſent with him, declare unto them their original, the Articles of their Doctrine, and what horrid things they had undergon in *Italy* and *France*: They alſo hearing, approving and joying them upon the relation they made of their ſeparation from the Pope and the Calixtines: Yea moreover creating them three Biſhops by impoſition of their hands they conferred on them power to ordain Miniſters, and ſent them away.

62. Our Brethren were glad to underſtand theſe things, and being deſirous of Chriſtian Unity, they deliberate whether they might not fall in to make one people and one Church with the *Waldenſes*; They were very much taken with the purity of their Doctrine, and their endeavour of a Chriſtian converſation; but it diſpleaſed them, that they concealed the truth and did not profeſs it freely, but ſtudying to evade perſecutions, frequented the Churches of the Papiſts, and communicated in their Idolatrous worſhip. It was reſolved that they would admoniſh them of this and ſome other things; therefore ſending again fit perſons, they acquaint the *Waldenſes* with theſe things. They teſtified their good liking of their purpoſe to come into unity with them, giving them to underſtand that as to the faults they charged upon them, they were neither ignorant of them, nor did they excuſe them, but confeſſed they were departed from the ancient purity of their Fathers, and would bethink them of amending. They agreed on both parts, that upon a certain time they would give one another a meeting to take further order about the buſineſs; but before that time came, the Papiſts, this being divulged, began to rage againſt the good *Waldenſes*. *Stephen* their Superintendent at *Vienna* ſuffers burning, the reſt (the moſt of them getting over to *Marchia*, and from thence) were ſcatterd to *Moravia* and eſpecially *Fulneca*.

63. And

63. And from this tranſaction of the Brethren of *Bohemia* with the *Waldenſes*, it aroſe that afterward they were alſo honoured with the name of *Waldenſes*: But they would never own it, complaining often publickly in their writings That it was given to them through a miſtake. And herein they alledge for the cauſe both Truth and neceſſity; Truth becauſe they took not their Doctrine from them, nor were they the Authors that founded that Unity; nor yet were they reformed by them, but they themſelves deſired to be reformed of their miſchievous errors by them. Again it was of Neceſſity, becauſe they thought it prudence not to derive upon themſelves, but rather to decline the Decrees made & publiſhed by the Magiſtrates againſt the *Waldenſes*; yet withal, that they received from the *Waldenſes* power of Ordination, and thereby external Succeſſion, they would never deny, although for the preſent time it was their wiſdom to paſs over even this in ſilence.

64. But it pleaſed God that the Brethren in *Bohemia* ſhould be Fellow-ſufferers with the *Waldenſes* in the *Auſtrian* Perſecution: For *George* the King, ſolemnly calling the Eſtates into a Convention (in the year 1468.) enacted a bloody Statute againſt them; *That every one of the Nobles in their reſpective Territories of his Principality or Juriſdiction, ſhould do his endeavour to apprehend whom ſoever they could of the* Piccardi, *and ſeverely puniſh them upon occaſion according to their pleaſure*, By this ſeverity to compel the ſeparation. Hereupon there were ſore Perſecutions until the deceaſe of *George*, on *March* 22. in the year 1471. (*Rokyzan* being dead Fifteen days before) And now then the Halcion days ſeemed to return, God wonderfully preſerving that little Flock; By which means was fulfilled that Propheſie of *Matthias Gannovius*, deceaſed a whole year before, *Of a mean people to ariſe without ſword and outward power, which yet the enemies of the Truth ſhould not be able to prevail over.*

65. For there ſucceeded to *George*, *Wladiſlaus* the Pole, a moſt

moſt meek Prince, under whom things were like to be in a more quiet State, but that the Adverſaries ſtirred him up, and put him on, and yet this a good while in vain, for although preſently in the ſecond year of his reign (1472) he ſuffered a decree to paſs for the rooting them out, yet receiving from the Brethren their Apology, and ſupplication, that he would tolerate them in their native Country, as faithful and quiet Subjects, ſeeking nothing but to pleaſe God, and their King, and all men in that which is good, he preſently checked it, as alſo many times afterward, until the year 1508. Wherein they extorted from him, (very much reniting) that kind of bloody inſtrument, yet ſtill without any effect as they intended. Amongſt other *Bonteſeus*, was *Bohuſlaus* of *Lobkowitz*, Baron of *Haſſenſtein* a moſt renouned Orator and Poet in his time, Secretary to the King; in the fourth Book of whoſe Epiſtle written to the King, 1497. theſe words are to be read, *This moſt of all vexes me, that, that ſeditious faction, who under King* George *and* Rokyzan *(though accuſed of Hereſie) durſt not ſo much as peep, ſhould now under a Catholick King ſo take root, and ſo far ſpread its branches, that it can ſcarcely be rooted out, or pulled up by the ſtrength of man.*

66. The Brethren therefore ſeeing that Schiſme and ſedition was layed to their charge, and fearing leaſt ſhortly they ſhould be made to fly the Country, adviſing with their Patrons (which at this time they had amongſt the Nobles, ſent four men (*Luke Pragen*, *Mares Kokowetz*, *Martin Kapatnik*, and *Caſpar March*) to ſeek if any where could be found ſome people Worſhipping Chriſt purely, to whom they might fully joyn themſelves, as to a true Church of Chriſt: They went therefore (being liberally ſet out, and plentifully provided, by the Barons) one to *Greece*, another to *Moſcovie* and *Ruſſia*, a third to *Thrace* and *Bulgar*, the fourth to *Aſia*, *Paleſtine*, *Egypt*, to make a ſearch. They all returning home make report that there is no place to be found, but where all things are very corrupt, and that the Chriſtians are full of vices, and ſuperſtitions, as if they were all agreed herein.

67. Then

67. Then the Brethren convene in a Synod, and caſt about again what is needful yet to be done: And that they might in the mean while, at leaſt before God, clear their Conſciences of the guilt of Schiſm, and alſo put Poſterity into ſome certain way, they made a Canon, *That if God ſhall yet any where raiſe up pious Teachers and Reformers of that Church, they will joyn themſelves to them*; &c. This was done, 1486.

68. But from whence to expect theſe, they being uncertain, they ſend again *Luke Prag*, and *Thomas German* into *Italy* and *France*, to take a ſurvey of the Aſſemblies of the Brethren the *Waldenſes*, that they might fully know how all things were with them. But they bring tidings, that they finde nothing but a few remainders of the godly, lurking in private; and that they were Spectators of the burning of ſome which were diſcovered and betrayed, among whom one was *Hierom Savanorola*. The good Brethren the *Bohemians* ſaw there was nothing remaining, but ſighs to God for the Chriſtian people, and conſtancy and patience in bearing the Divine tryals at home: And how great calamities they ſuffered, even to the r iſing up of *Luther* in *Germany*, the Hiſtory of the Perſecutions of the Church of *Bohemia* from *Chap.* 21. to 28. relateth.

69. In the mean time, the art of Printing, lately found out in *Germany*, began to grow into frequent uſe, many leſs and greater, ſacred and prophane Books coming forth in *Italy*, eſpecially at *Rome* and *Venice*: The *Bohemians* therefore reſolving to uſe this ſo great a gift of God, moſtly to ſalvation of ſouls, about this time procured the Bible to be printed (the firſt of all *Europe* again) at *Venice*, in their Mother tongue: A little after, the Copies being diſperſed at *Noriberg* once and again. At laſt ſetting up a Printing-houſe at home, they made many impreſſions, eſpecially at *Prague*, *Boliſlavia* and *Kralice* in *Moravia*.

70. About the year, 1511. It was, that *Eraſmus* of *Rotterdam* began to be famed by the common vogue, as the Reſtorer not onely of Languages, but alſo of more pure

Divinity: To whom the Brethren by two of their own (*Nicholaus Claudius*, and *Laurence Wotik*) ſend their Apology, dedicating it to King *Wladiſlaus*; and printing it at *Noriberg*, in the year 1508. their requeſt was, that he would read over the Book, and ingenuouſly tell them of the faults therein, and they were ready to correct them: But if he found nothing amiſs therein, that he would daign to commend it by his teſtimony, to vindicate the innocent from wrong as much as in him lay. Some days after he anſwered, That he did obſerve nothing amiſs therein; but as for atteſting ſuch things under his hand, it ſeemed neither ſafe for him, nor neceſſary for the Brethren; as well becauſe they which were prejudiced againſt them under the name of *Piccardi*, would not be any thing the better ſatisfied concerning them by his teſtimonial; as alſo, that by ſo commending them which all men had an evil eye upon, he ſhould onely effect thus much, that by the prevalency of the Popiſh party, his writings would be ſuppreſſed, and not come to hand, even ſuch writings of his, as out of which he commonly heard the ſeeds of true piety were gathered; and whereby rebudding Religion, which was yet as it were in the bud or ſhooting, might by little and little be much ſet forward, all men having now liberty to read them. Seeing therefore his judgement and approbation given, would render them neither better, nor better eſteemed, he thought it beſt to keep himſelf ſafe for ſome better ſervice to the Church. So the Brethren went on according to the Orders they had made among themſelves, to propagate the Kingdom unto more and more purity.

71. Yet nevertheleſs, he gave teſtimony to the Brethren two ways; *viz.* Firſt, by the by, as it were, in his Preface to the New-Teſtament; and then profeſſedly, in anſwering *John Schletch*, which calumniated the Brethren. In his Preface to the N.T. he thus argues:

But he is a Divine for me, which not with his artificially perplexed Syllogiſms, Diſputations; no, but with his affection, with his

his preſence and countenance, with his converſation, teacheth us, viz. *That a Chriſtian muſt deſpiſe riches, not place his confidence in Worldly advantage, but Wholly depend upon God: Not revenge injuries, but* bleſs them which curſe, do good to them which deſerve evil, *muſt love and tender all men, one and another, as the members of the ſame body, and tolerate the evils, if they cannot be amended. Muſt take, not for miſerable but for bleſſed, them which are ſpoiled of their goods, driven from their Demeſns, and live in ſorrows. Muſt reckon death deſirable to the godly, as that which is nothing elſe but a paſſage to immortality. Theſe things, if any one, I ſay, inſpired by the Spirit of Chriſt, preaches and inculcates, exhorts, invites, encourages, be he a ditcher or a Weaver, be is a Divine indeed: And if he doth theſe things alſo in his converſation, whatever he be, he is verily a great Doctor. Wherefore let them which are as Angels underſtand, that any man may excel perhaps in curious diſcourſe, and yet be no Chriſtian: But to live like an Angel, free from all impurity; this to gain by perſwaſion, this is the great work of a Divine. Doth any one interrupt me by cavilling at theſe things as dotages, as inſipid ſtuff, ſhallow, fooliſh buſineſſes; in anſwer only thus, The ſhallow mplicities are thoſe things which Chriſt moſt what teaches, which the Apoſtles inculcate or inſiſt upon These buſineſſes, how Idiot-like ſoever they be, are the very things which hath made, and left us upon record, ſo many true right bred Chriſtians, ſo many ſwarms of famous Martyrs. This barbarous, illiterate Philoſophy, as it ſeems to them, hath been of that force upon the greateſt Princes in the world yea, many Kingdoms, many Nations, that it hath born ſuch a ſway, and brought them into conformity thereunto: that which all the force of Tyrants, all the learning of the Philoſophers could never do. Neither yet do I deny, but they may (if they pleaſe) ſpeak wiſdom too among them which are perfect: But upon this very account, let the meaner, low rank of Chriſtians comfort themſelves, that the Apoſtles, whether they skilled thoſe ſubtilties or no, let who can, take care to prove, I am ſure they taught them not.*

72. And for *Schletch*, whereas he had given a malicious

Character of the Brethren, *Eraſmus* (performing as it were the Office of an Advocate for them) makes this return upon him in writing:

'That thoſe Brethren chuſe their Prieſts themſelves, it is 'not contrary to the cuſtom of the Ancients: For ſo was 'S. *Nicholaus* choſen, ſo S. *Ambroſe*. That thoſe they chooſe 'are not ſo learned, is very tolerable, where the piety 'of the Converſation makes amends for the want of more 'learning. That they ſalute one another by the names of 'Brethren and Siſters, I do not ſee wherein it is blame-wor-'thy: And I would, that among all Chriſtians, that ſame 'compellation of mutual love were ſtill in uſe, That they 'give leſs to Doctors, then to the Divine Books; *i.e.* aſcribe 'more unto God then to men, is according to ſound judge-'ment. As for their not obſerving holy days, their opinion 'differs not much from that in *Jeromes* Century, though 'now the company of holy-days is grown almoſt beyond 'all number.

73. About a hundred years elapſing after the deceaſe of *Huſs*, that the propheſie of that holy Martyr might be fulfilled (*An hundred years hence you ſhall anſwer for this before God and me*:) God raiſed up *Germans* Reformer, magnanimous *Luther*; who taking offence at the Papiſts impudency in ſelling Pardons, began openly, and with great zeal to withſtand their errours, *anno* 1517. and indeed with greater ſucceſs then any which were before him. Thus was another Prediction of our Martyr fulfilled, *To day you roſt the Gooſe* (*Huſs* among the *Bohemians* ſignifies a Gooſe) *but there ſhall come a Swan which you ſhall not be able to roſt.*

74. The Brethren very much rejoycing to hear of *Luthers* being up, and about to reform the Church, ſent to him, *Anno* 1522. *John Cornu*, and *Michael Alb*, to joy him with the knowledge of the Truth which he had been taught; entreating him to do what he could, happily to communicate and diffuſe that ſame light through the Chriſtian world. By this means (though he was already very very

very couragious, yet) they adde vigor unto him, as he himſelf teſtifieth in his writings to *Spalatine* and others. After this, they again ſaluting him in writing, he returns an anſwer to them in writing, *an.* 1523. in theſe words, *We cannot yet compaſs it here, to order the practice of Doctrine and a Holy Life, as we hear it is with you; things are but green here with us, and go on very ſlowly, but pray for us.*

75. They alſo ſent a ſecond meſſage by the ſame two perſons, in the year 1524. more fully to be informed of the ſtate of Diſcipline in the recovering Church: But having certain intelligence, that there was amongſt them for the preſent no regard thereof, they let fall their intercourſe with *Luther* for the ſpace of eight years. Whereupon he alſo thinking amiſs of them, began to ſpeak more hardly of ſome of the courſes they had taken, in ſome Books of his then written, which were called his *Table-talk*.

76. But when *George Marchio* of *Brandenburgh*, Tutor to *Ludovicus* King of *Bohemia*, made further enquiry of the Baron of *Krajek*, about theſe buſineſſes of the Brethren; they ſent in writing their Apology of their Doctrine and Ceremonies (1532.) which *Luther* took care to be printed, (commending it with his elegant Preface thereunto) at *Wittenberg*, 1533. and again, 1538. from which time he and the Brethren were always very great all the while he lived. The Adverſaries in the mean while, maliciouſly ſnarling and flouting at it, as it appears in *Joh. Faber*, at this time Biſhop of *Vienna*, his Books, printed 1537. wherein he thus writes, *The* Piecards, *named alſo the* Waldenſes, *vary much from the Catholicks, of whom* Luther *hath often much changed his minde in his writings; in ſome confuting them as the worſt of Hereticks; in other again writing to them, as one given over to Reprobate ſenſe, ſooths them and extols them as the beſt of all Chriſtians, commending in them the very things he formerly condemned; and condemning the very ſame which he before had approved in them.*

77. In the year 1536. the Brethren viſit *Luther* again, to deal with them about the Diſcipline and Government of the

the Church. *Luther* (ſaith the Hiſtorian *Laſitius*) acknowledged that he was grieved, that in theſe firſt revivings of the Goſpel, he had admitted one with another promiſcuouſly to the Lords Supper, and that he did not ſettle Diſcipline amongſt his people, like that of the Brethren. 'The 'witneſſes of theſe things which I relate for truth (ſaith the 'ſame Hiſtorian) were the very Brethrens Meſſengers themſelves, but lately deceaſed; *viz.* *John Auguſta* the Brethrens Antiſtes, *Eraſmus Summerfield* of *Tumice*, a Noble-'man, and *George Iſrael*, who himſelf told me theſe things, 'he being then but young, but now a Biſhop aged 80 years. (*Laſitius* addes of his own) 'But we muſt allow ſuch a great 'man to forget himſelf at home in his proper place, that is 'ſo taken up with conflicts abroad in breaking the Papal 'power, and purging out the many corruptions of Antichriſt: 'For what one man can minde and do all things, at one and 'the ſame time.

All things as they ſhould be, we cannot do all,
Nor yet to one do Gods gifts wholly fall.

'As *Luther* himſelf writes in his Piece *de Servo Arbitrio* of 'Enſlaved Freewil; ripeneſs of mans knowledge hath and 'doth ſtill come on by length of time. Adde this, many 'things are wanting in ſome, to be ſupplied by others. Thus far *Laſitius*.

78. Now theſe Tranſactions with *Luther* being over, (writes the ſame man) there came out of *France* to *Bohemia* two learned men, bringing commendations from the Brethren the *Waldenſes*, to acquaint them with the calamities of them which ſent them, by reaſon both of the continuance of the Hoſtile Perſecution; as alſo their difference ariſing amongſt themſelves, that giving them fully to underſtand the better condition of the Brethren of *Bohemia*, they might receive ſome conſolation, and to carry it home to their own. To this end they ſtayed with ours ſix whole moneths, ſeeing their Order and unity in all matters, the diligent

diligent care of their Paſtors over the flock, the obſervance of the youngers to the Elders, and their daily performance of all kinde of labours and ſervices, &c. as alſo ours beholding in like manner their pious Converſation and zeal: and by theſe two were able to judge what the reſt were. And inaſmuch as they found them ſound in Doctrine and Faith, they admitted them into Communion with them. So at length the beloved ſtrangers take their leaves of each other, with mutual conſolation, &c.

79. The Divines of *Strasburg* having ſome counſels in hand for the repairing of Eccleſiaſtical Diſcipline amongſt themſelves, write to the Brethren of *Bohemia* (Anno 1433.) by the hand of *Fabritius Capito*, and received in writing an anſwer thereunto again, *Anno* 1540. by the hand of *Martin Bucer*; then the Brethren ſend *Mathias Erithreus*, one of their own, to them. Theſe Tranſactions are ſet down by *Laſitius*, but it may ſuffice here, onely to preſent you with ſome few Elegancies out of the ſayings of the moſt pious Divine *Bucer*. Eccleſiaſtical Diſcipline (ſaith he) is the Throne of Chriſt reigning in the Church: And when *Mathias* entreated him to excuſe his impolite ſpeaking, *Bucer* anſwers, Piety is to be looked at in a Chriſtian, not quaintneſs of ſpeech; it is apparently from the Divine hand, that you being not ſo learned, have yet ſo well a governed Church. But as for us, though we may ſeem more learned, yet becauſe we neglect the care of Diſcipline, we profit very little; wherefore we are thinking by all means how to ſettle it. And when *Matthias* (the Divines being now come together to hear his meſſage, was relating to them the uſual way of the Brethrens Order in the Church; *Bucer* not able to refrain from tears, turning to the Divines ſitting about him, ſaid, Now verily this Hierarchy or holy Government, is rather Celeſtial above, then Eccleſiaſtical here on earth. He alſo yet further inſerts in his Letter to the Brethren. Many (with us) have ſhaken off the yoke of Antichriſt, but yet refuſe to take upon them the

the yoke of Christ, &c. I am perswaded, that you alone are they, that at this day are found in all the World, amongst whom onely flourishes sound Doctrine, pure edifying, and wholesome Discipline. I have perused the Confession you sentime, rejoycing very much to finde amongst you so great a lustre of the Truth, and such Order and Purity in your Administration. Great indeed is the goodness of God toward you, in that you retain the Doctrine so pure, and have such disciples as diligently take care to bring back the Discipline into the Church, as it were out of banishment. Truly we are much ashamed of our selves, when we compare at any time our Church with this of yours. And (publiquely) in his Piece against *Latomus*, in print thus, That way is surely the most excellent, which is observed by the Brethren called *the Picards*; who alone in all the World again, still retain among them, together with the purity of Doctrine, also the Discipline of Christ in force: The thing it self is so plain, that we cannot, but as give them the commendation thereof, so praise the Lord, which hath so wrought upon them: Howbeit, those Brethren are lightly esteemed of some Prepostorous, though Learned men.

80. At the same time there wrote to the Brethren of *Bohemia* also two other Divines, *Fabricius Capito*, and *John Calvin*, Pastor of the banished French Church then at *Argentorat*. Part of *Fabricius* Letter runs thus, The Expres's of your Faith which came to our hands, was very acceptable to us; it containing your Church Order, absolutely the best that I finde in our generation; in that, together with a solid Confession of Faith, and right use of the Sacraments, it beareth the sweet savours of holy Discipline, and the watchful Pastoral care among you of your Pastors. For *Calvins* Letter, it is extant in the Volumn of his Epistles, (under this title, *To the Bohemian Pastors.*) of which these words are a fragment, I heartily congratulate your Churches, upon which, besides sound Doctrine, God hath bestowed so many excellent gifts, whereof this is none of the least,

to

to have ſuch Paſtors to govern and order them, and ſuch people as are ſo well affected and diſpoſed towards Government: To be conſtituted in ſo excellent a form, adorned with the moſt excellent Diſcipline, which we worthily call the moſt excellent, yea, and the onely bond whereby obedience can be preſerved. I am ſure, we finde with us by woful experience, what the worth of it is, by the want of it; nor yet can we any way attain unto it. God bleſs me! this very thing makes me often faint in my minde, and feeble in the diſcharge of my Function; yea, I ſhould quite deſpair, did not this comfort me, that the edification of the Church is always none other then the work of the Lord, which he himſelf will carry on by his own power, though all help beſides fails. But yet this is a great and rare bleſſing, to be aſſiſted with other neceſſary advantages; therefore I ſhall never take our Churches to be in any poſture of ſtrength, or firm eſtabliſhment, until we can be knit together with that nerve, &c. This excellent man was not long after by prime choiſe, called to exerciſe his Miniſtery in the Church of *Geneva*; where he erected this kinde of Diſcipline and it is famous at this day in all the World.

81. In the year 1542. was made another, and that the laſt application of the Brethren from *Bohemia* unto *Luther*; and it was, not ſo much by Legates, as in the way of a perſonal friendly Viſitation: For *John Auguſta* himſelf, the then chief Antiſtes of the Unity, taking with him of the Miniſters *George Iſrael*, and of the Nobility, *Joachimius Proſtibore*, comes to *Witteberg*, to underſtand what hopes there were of the Goſpel-Churches, their receiving and embracing the Diſcipline (which the *Straſburg* Divines had expreſſed themſelves ſo much deſirous of.) They being kindely embraced, relate how the *Huſſian* Churches in *Bohemia* and *Moravia*, being by degrees turned to *Lutheraniſm* (as they call it) retained indeed the Doctrine of the Goſpel; but reformed indeed nothing, as to the endeavour of a Chriſtian Converſation: That this redounded much to the preju-

dice of our Churches, ſo well approved of by *Luther* and his Colleagues for the care of Diſcipline: Whileſt the Libertines boaſting, that without the yoke of Diſcipline, they could bring it ſo to paſs, to enjoy the Goſpel pure in any other place, ſo that there are none that any more joyn themſelves to us, yea, and ſome depart from us. They therefore demand, Whether ſo great an abuſe of the Goſpel may be ſuffered? *Luther* replied in the preſence of all the whole Colledge of Divines, *That Popery could not be ſubdued, but by rooting out all thoſe uſages which ſavour of the yoke of Humane Superſtition, and violation of the liberty of Conſcience; and that at this time eſpecially, when they take notice that all the world is making head againſt them, it muſt needs be granted a matter of neceſſity for us, to withſtand them what we can, and to repair Diſcipline: That, to this end, he would ſeriouſly attend the buſineſs, as ſoon as ever he could get any breathing time: For the Pope was at this very time in confident expectation of a new Councils making diſturbance in all places, &c. to the like purpoſe.* The Brethren then added, that they could not expect their endeavours ſhould come to any good effect (as they had formerly ſaid in their Letter to *Luther*, *Anno* 1523.) as long as they ſaw that in their Univerſities and Schools, ſo much care was taken of Science, and ſo little regard had unto Conſcience; entreating them, that whileſt they ſet themſelves to obviate impendent dangers, they would ſeriouſly minde thoſe more ſpecially, which as to the matter of Conſcience, warlikely break in upon the Church, and overwhelm it, &c. After this, when they had had about two weeks moſt familiar converſe, and mutual conference about their whole buſineſs, with *Luther* and the reſt of the Divines; being now ready to return from *Wittenberg*, *Luther* entertaining them with a feaſt, and in the preſence of many of the Profeſſors of that Univerſity, taking his ſolemn and laſt farwel of them, gave the whole Unity of the Brethren the right hand of holy Fellowſhip, parting with theſe words, *Be you the Apoſtles of* Bohemia, *and I with my Colleagues will be the Apoſtles of* Germany. *Do you the work*

work of Chriſt as opportunity ſhall be given you there, and we will do it in like manner here, as we may have opportunity.

82. Some moneths after, the ſame year, *Luther* writing to the ſame *Auguſta*, inſerts theſe words following, *Moreover, I charge you in the Lord, that you hold out with us to the laſt, in the Communion of the Spirit and Doctrine wherein you have begun, and ſtrive with us by word and prayer againſt the Gates of Hell, &c. Commend me, &c. reſpectfully unto all the Brethren in the Lord,* at Strasberg, *the day after S.* Francis: *Anno* 1542.

This great ſoul'd *Luther* (notwithſtanding all the importunities of the Brethren for the reſtoring of Diſcipline, and the life of Chriſtianity) not at all diſpleaſed with them, perſiſted in friendly correſpondency with them to the end, expreſſing a gracious dear affection towards them, and toward the buſineſs. *Laſitius* produceth notorious witneſſes, taking from the mouth of *Luther* theſe words following, *There hath not aroſe any people ſince the times of the Apoſtles, whoſe Church hath come nearer to the Apoſtolical Doctrine and Orders, then the Bretbren of* Bohemia: and again, *Although theſe Brethren in purity of Doctrine excel not us (all the Articles of Faith with us, being ſincerely and purely taken out of the Word of God) yet in the ordinary Diſcipline of the Church which they uſe, and whereby they happily govern the Churches, they go far beyond us, and in this reſpect are far more praiſe-worthy: And we cannot but acknowleage and yield this to them, for the glory of God, and of his truth; whereas our people of* Germany *cannot be perſwaded to be willing to take the yoke of Diſcipline upon them.*

83. Abſolutely, without doubt, this excellent man ſaw the miſchief of the firſt Errour, and was very deſirous it ſhould be amended; but could not (being conſtrained to divide his attendance between this and other conflicts with ſo many monſtrous abominations) ſufficiently diſpatch all things, as true hearted men frequently apologize for him,

Yea, and our *Laſitius* himſelf too (as was ſaid before, *Sect.* 77.) and for certain, he commended to God and his Succeſſors prayers and hopes of a further and more perfect degree of Reformation to be attained. Howbeit, the accompliſhment of his hope hitherto fell ſhort of his prayers: For within three years and four moneths after theſe Tranſactions with the Brethren he departed this life, There followed upon his death (ſaith *Bucholcer* the Chronologer) a double War of the Divines, and alſo Civil wars of the *Evangelici* among themſelves. Alaſs! that we reſted in vindicating the Theory of the Doctrine of the Goſpel, without the practice of Diſcipline. God bleſs us, I could wiſh, the Brethren of *Bohemia* had been proved falſe Prophets, when at the very beginning of this Reformation in *Germany* in their firſt Letter to *Luther*, dated 1523. and frequently afterward. they foretold theſe ſad events *viz.* upon this ground, becauſe it prevailed in their Schools and Churches (contrary to that Apoſtolical Proteſtation, 1 *Cor.* 1. 1, 2.) to ſtudy knowledge, rather then Charity and Edification: So that notwithſtanding all that *Bucer*, *Melanchthon*, *Hemingius*, *Saubertus*, *Arnd. J. Valent*, the *Andreas's*, and many other faithful men, acted by the Divine Spirit, could do, no remedy could take place to rectifie this diſtemper. Not that nothing at all was effected by the endeavours of theſe holy men; but that nothing they could do, was ſufficient to quench the general flame of malice and prophaneneſs. God amend it, even at leaſt, by this his ſmart, and general overflowing Diſcipline of his ſcourge.

84. To return to the Brethren, I will briefly touch that Perſecution, whereby after the *Scmalcaldiek* war was ended, they alſo in *Bohemia* were oppreſſed. When the Pope had reconciled the King of *France* to the King of *Spain* (the ſame being now alſo Emperour, *Charls* the fifth) upon this Article or Condition amongſt the reſt, that both parties ſhould turn their Forces againſt the Lutherans, it came to paſs in *France* not long after, that the *Waldenſes* in the Province

vince of *Narbon* were cut off and deſtroyed: *Cæſar* alſo prepared war againſt the *Germans*, which beginning juſt after the death of *Luther*, ended the year following in the overthrow of the Proteſtants: At which time *Ferdinand* dragged the *Bohemians* to execution, for that they had refuſed to aſſiſt *Cæſar* againſt the Prince Elector of *Saxony*, puniſhing the chief of the Nobles with impriſonment, baniſhment, or confiſcation of goods: He raged moſt of all againſt the Brethren, commanding their Churches to be ſhut up, and their Paſtors to be ſeized. The firſt that was taken, was the chief Antiſtes *John Auguſta* which with his Aſſiſtant *James Bilek*, was taken upon ſuſpicion of correſpondence had with *Luther*, yea, conſpiracy: That his deſign in his coming to *Witteberg*, was to diſpoſſeſs *Charls* of *Germany*, and *Ferdinando* of *Bohemia*, that the Elector of *Saxony* might be King of the *Bohemians*. Hereupon they committed them to the cruel wrack to be tortured three times, and yet could diſcover no mention of any crime (for indeed it was a meer malicious calumny) nor yet could have any colourable reaſon to inflict any puniſhment upon them. They were left in Priſon full ſixteen years, untill the death of *Ferdinando*, July 25. 1564. and then at length were diſmiſſed.

85. Some of the diſperſed Paſtors and people came to *Pruſſia*, and there were graciouſly received by Duke *Albert*, aſſigning them theſe Towns, *Guizina*, *Dubrawn*, *Solduvia*, *Gardia*, for their fixed habitations. There is extant touching theſe a memorable Letter of *Antonius Bodinſteinus*, a Lutheran Paſtor of *Guizina* (where the better part of the exiles took up reſidence) written to Mr. *Brentius*; an exile alſo at this time at *Baſil*, which *Laſitius* ſets down entire, *Book* 5. and wherein, among other things we have as followeth, *Theſe young men are of the number of thoſe Brethren, which within theſe twelve moneths were driven out of their own Countrey of* Bohemia, *and being exiles, were received in our* Pruſſia: *Their Confeſſion was publiſhed at* Witteberg, *and commended by the judgement and approbation of Mr.* Luther *our Reverend Father*.

ther and Master of pious memory: They have not onely their Doctrine consonant with ours, but also some other things peculiar, such as with not small jeopardy of Conscience, are wanting among us: Such watchful care of souls, as I never saw more exactness, the most choice exercises of piety and repentance, both Domestick and Ecclesiastick, honesty of conversation before men, and righteousness; the true use of fastings, watchings, travels, prayers, brotherly admonition, private counsels, Ecclesiastical censures, &c. that they are justly matter of admiration to us all. And I do not think Prussia *could have had better guests or inhabitants to make welcome in the world again. Mr.* Bucer, *a man of great judgement, is not afraid to extol them in his works, above all the Churches in the whole Christian World, attributing to them that which he doth not to any others, and commending them to all the godly, even as a pattern proposed for their imitation: The same have other choice men done,* Luther, Capito, Calvin: *And truly, if there be any Churches extant, in which the Discipline and gravity of Apostolical men, and all things framed after the example of the holiest Martyrs can be found, they are for certain these little Churches of the Brethren. I believe, this so holy a people, is sent of God into these parts, to the end that others may be provoked by their example, and bethink themselves throughly to amend those defects which yet cleave to our Churches. It is a very sad thing, that the Gospel of God should be published onely for a witness to the world, &c. Given* Septemb. 15. 1542.

86. Thus *Prussia* blessed themselves with their new neighbours: Moreover, there appeared also at the same time, another argument of the Providence of God on his Churches behalf; in that these very exiles, as they made their way through *Polonia* the greater, scattered there (as by the by, when otherwise taken up) some seeds of the Gospel: For when they were to depart their own Countrey, not knowing whether to turn themselves, better then to the Polonians, being consorts of the same language; Being met together in a certain place in the confines of *Silesia*, behold in one company there came thither out of the places adjacent,

about

about nine hundred ſouls. in above a hundred and twenty Coaches: Nay, ſo it was, not onely in *Sileſia*, but alſo in *Polonia* it ſelf (though yet adhering generally to the Papacy) they found more countenance then oppoſition; D. *Andreas* Earl of *Gork*, Captain General of *Polonia* the greater, not onely permitting them to be entertained and lodged in the Suburbs all about *Poſtriania*, but inviting them alſo into his Hereditary Towns (*Samotuli*, *Kurnik*, &c.) inſomuch, that they had yielded themſelves to him as Subjects; but that preſently there comes from the King an Edict, (which a Popiſh Clerk had procured by his ſollicitation) ſtreightly enjoyning, that they ſhould be driven out of *Polonia*: Whereupon they went forward into *Pruſſia*, yet not without leaving upon the mindes of the Polonians ſome deſire after them.

87. For they having ſome Paſtors with them, were ready for Divine exerciſes to be performed freely (none hindring them) ſinging, praying, reading the Scriptures, preaching, to which when as many flocked (as the minde of man is deſirous of that which is new) it could not eaſily be, but that God ſhould open the heart of more then one *Lydia*; alſo for that the year following, *Matthias Sienius* an Antiſtes, following his people into *Pruſſia*, and through ſome indiſpoſedneſs being conſtrained to ſtay at *Polonia*, by the means of many conferences had with divers ſorts of men upon occaſion, there was no ſmall nuwber of the Citizens and Nobility which gave themſelves up to the Diſcipline of the Brethren, and deſired them to appoint a Paſtor over them.

88. They gave them therefore for a Paſtor, and ordered to go over to them in *Polonia*, *George Iſrael*, one which had been wonderfully releaſed out of Priſon at *Prague*, a man of right Apoſtolical ſpirit; and he propagated the Goſpel of Chriſt with ſuch happy ſucceſs, that in one ſix years he brought moſt of the Nobility (among whom was the Right Honourable the Earls of *Gork*, of *Oſtroroge*, of *Leſzno*) unto the knowledge of the Truth; and planting near forty Churches

Churches (as *Vergerius* whom the Pope sent his Legate (of whom after) to view them, computeth them) did govern them with that dexterity, that the Noblemen and Ministers of *Polonia* the less, having received their Reformers at that time out of *Switzerland* (and so called the novel Churches of the *Helvetian* Confession) began to be beholden to them for counsel, and to desire to be conjoyned with them.

89. But this matter did not please Mr. *Lismaninus* (now *Arianizing*) so that upon this account, an appeal was made to the Divines of *Tigurine* and *Geneva*, *Anno* 1556. by which means the Brethrens affairs were exposed to a new debate, not onely in *Helvetia*, but also (by the zeal of *Vergerius*) in all *Germany* and *Italy*. The *Helvetians* approved their design of conjoyning, especially for the sake of their Discipline. I have ready at hand divers Letters written at this time to the Poles, out of which it will not be out of the way to alledge something pertinent to the business now before us. *John Calvin* writes thus, 'Your accord with the 'Waldenses, I hope will be to very good effect; not onely be-'cause of that blessing with which God is wont to visit 'the holy Unity, in which the members of Christ grow up 'together; but also, for that the Brethren of the *Waldenses*, 'it is to be hoped, will be of no small advantage to assist 'you in your small beginnings, by reason of their expert-'ness, wherein God by much and long experience, hath 'trained them up: Wherefore you must all endeavour 'with the greatest diligence, to confirm this your holy com-'munion with them more and more.

90. And *Wolfgang Musculus*, one of the Divines of *Berne*, hath these words, 'We are very much delighted 'with that wonderful providence of God, in that he was 'pleased some years since to transplant among you some 'Brethren, which they call the *Waldenses*, when they were 'cast out of *Bohemia*, that they might be helpful to your 'Churches in the knowledge and propagation of the

'Church.

'Truth. This was not intended by them which violently 'removed them from their habitations; neither, as I sup-'poſe, did they themſelves think of what God was then do-'ing. But he which many ways infatuates and muffles the 'wiſe men of this world in their own devices, was thus 'pleaſed to provide no ſmall relief for the tender infant-ſtate 'of the Church reviving amongſt you. And a little after thus, 'I muſt needs commend your Churches for the courſe 'that they have taken to joyn with the *Waldenſes*: For I 'hope by this means, you will be leſs divided among your 'ſelves; or elſe the differences which ariſe, will be the ſoon-'er compoſed, inaſmuch as you may now hereafter be able 'in your teaching, to tell how to hit upon the certain form of Doctrine. And again, thus he, 'I judge that you have 'done very prudently, in that you have embraced that 'form of Doctrine which is ſo ſimple, and ſo conſonant to 'the holy Scripture: that, as I remember, it was unani-'mouſly agreed by the Churches, even when they were in 'other matters divided among themſelves, was fit to be 'printed and diſperſed in our *Germany*.

91. Notorious is the judgement of *Peter Martyr*, at that time a Divine of *Strasberg*, writing thus, 'I adviſe more-'over, that the uſe of Diſcipline be by all means, as ſoon as 'may be, brought into your Churches: For if it be not 'received at firſt, when the deſires of men after the Goſpel 'are vigorous and ſtrong, afterward they uſually abate, and 'growing cold, it will not eaſily be admitted. And that all 'your labour is in vain without it, you may aſſure your 'ſelves, upon the experience of very many Churches; where-'in they being at the firſt ground-work of Reformation, un-'willing to take this wholeſome yoke upon them, could ne-'ver after, by any good government, be brought into any 'order of good life and converſation. Whereupon (and I 'ſpeak it with much grief) almoſt all things become unſettled, 'and threatning ruine on every ſide (God bleſs us:) but it 'is a very grievous miſchief, and the certain decay of the 'Churches, when the nerve of Diſcipline is wanting therein:

'Nor can they be ſaid truly and ſolidly to enjoy and poſſeſs 'the Goſpel, where either there is no Diſcipline or where 'it is deſpiſed, and care not taken to keep it up. Certes, in 'the Goſpels and Apoſtolical Epiſtles, it is ſo punctually ſet 'down, that we muſt needs acknowledge it not the leaſt 'part of Chriſtian Religion: They therefore ſeem to be neg-'ligent of Religion, which part with ſo excellent a part 'thereof.

92. *Zanchy*, *P. Martyrs* Colleague at this time at *Straſberg*, in his to his acquaintance, inſerts theſe words, 'Be care-'ful with all diligence, that together with the preaching of 'the Word, Eccleſiaſtical Diſcipline alſo be reſtored in your 'Churches; for we finde daily by ſad experience, what a-'bundance of miſchief hath riſen in the Churches with us, 'and in all *Germany*, and how ill it bodes daily, that Eccleſi-'aſtical Diſcipline is laid aſide with us; without doubt, God 'will ſeverely judge them by whoſe means it is, that the uſe 'hereof is not reſtored to the Churches.

93. After theſe Counſels were mutually imparted, ſome yet for all this, troubling the ſtate of Church affairs, ſo it was, that ſome of the Nobles of *Polonia* the greater (among whom was the illuſtrious and right honorable *Palatine*, for one, and the other were two Earls, *James* of *Oſtroreg*, and *Raphael de Lezno*) deſiring to know fully how it was with the Brethren, took a journey to them (they being about this time in the heart of *Moravia*) there to hold a Synod. They joyfully arriving (*Auguſt* 24.) plainly relate before them all, the many and great things they had heard of them, about their true hearted Hoſpitality, and ſingular Piety. There were more then two hundred of the Clergy, and a great appearance of the Patrons, Barons and Nobles: here at that time they created fifteen Miniſters of the Word of God, ſix Conſeniors, and two Biſhops; *viz. George Iſrael*, and *John Blahoſlaus*, the one Superintendent for the *Polonian*, the other for the *Moravian* Churches. Our Countrey-

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men congratulating their happineſs (ſaith *Laſtius*) entred into very cloſe Religious Fellowſhip with them.

94. The ſame year was printed (at *Tubing* in *Sweveland*) the Confeſſion of the Brethren, by the care of *Paulus Vergerius* an *Italian*, ſometime formerly Biſhop of *Juſtinople*, and the Popes Legat in *Germany* (who owning the truth of the Goſpel, was baniſhed upon that account, and was now with the Duke of *Wirtenberg*, he having graciouſly entertained him.) This *Vergerius*, as concerning the Brethren, in his Preface to their Confeſſion writes thus, 'I ſuppoſe it very neceſſary to 'declare wherefore, and upon what account I publiſhed this 'hitherto not enough known Confeſſion of Chriſtian Religi-'on of the *Waldenſes*, or (as they call them) the *Piccards*: 'When God lately called me out of *Germany* into *Pruſſia*, '*Lithuania* and *Polonia*, being very deſirous to ſee and know 'the many and different Churches in divers Countreys, and 'travelling about for ſome time in *Polonia*, there at length I 'alighted upon about forty Churches, conſtituted after the '*Waldenſian* Form and Preſcript: With which Church I was 'indeed very much affected, ſingularly ſatisfied and refreſhed 'in them, inaſmuch as the voyce of the Goſpel ſounded 'clear and harmonious among them: And ſo too, that I 'was not able, ſhall I ſay, to obſerve, nay truly not ſo much 'as in the leaſt to ſuſpect, that there was any errour or con-'troverſie either in the Doctrine, or amongſt their Teachers; 'their Ceremonies moſt chaſte and pure, ſo abſolutely re-'moved from all Popiſh Superſtitions and Cringings, that 'there was not ſo much as any ſavour, print or mention of 'them remaining: Their Diſcipline grave and ſtrict, by 'means whereof, there was ſuch renovation and reformati-'on of life, as did produce ſuch fruit as could not but acknow-'ledge, that the root of it was none other then unfeigned 'ſound repentance, as could be moſt meet to be found in 'any Chriſtian. But whereas I writ about theſe things to 'the Brethren in *Italy*, and other Nations, and with great 'joy related ſome of them to the moſt illuſtrious Princes

'of *Germany*, and other chief Persons therein. Some knew
'not at all whether there were such a people as the *Waldenses*
'in the world or no. Others exceedingly wondred what
'should come into the heads of the *Scythians*, all *Polonia*,
'*Russia*, *Moravia*, *Sarmatia*, to own scarce any other but
'the *Waldenses* Confession: Fearing, no doubt, lest they
'should with their inventions infect and defile the pure and
'holy Doctrine which they had lately embraced: for this
'cause which indeed is very weighty, I thought it incumbent
'upon me, that the *Waldensian* Confession, which at this
'time was hardly to be found or gotten, might be printed
'and published; and I doubt not, but all that savour pure
'Doctrine, even at first taste (as they say) will highly com-
'mend, not onely their Confession, but the *Polonians* them-
'selves, and all others whoever they be, that have any
'where received it into their Church, and so be obliged to
'pray to our heavenly Father, that of his infinite good-
'ness, he would please to maintain, encrease and speed more
'and more every day the Reformation of the Churches so
'happily begun amongst them. Hereupon I thought good
'(besides the Testimony of *Martin Luther*, a most reve-
'rend and holy man, which approved and extolled the
'Church-way of the *Waldenses*) to subjoyn also the de-
'served attestation of many other persons of very great
'Learning, Piety and Authority, especially of *Philip Me-*
'*lanthon*, *Martin Bucer*, *Wolfgang*, *Musculus*; which seem
'to me to be yet more taken with this same Confession then
'*Luther*. Howbeit, he in very plain and serious words (as
'I said) extols it too. Now indeed, though I know how con-
'siderable a person I am, yet I warn the Churches in Christ,
'newly replanted these last forty years, that they be not
'taken up with this onely, that they have prevailed so far,
'as to root out Popish Superstitions and other Abomina-
'tions from them; but that they would also be diligent and
'sollicitous to take care for the keeping of Peace, and Purity,
'and the genuine Doctrine of the Divinity of the Son of
'God, and our Lord Jesus Christ; and not onely so neither,

but

'but yet further, for the introducing of the Diſcipline and 'a mortified life, as may comport with ſuch Doctrine. Hi-'therto *Vegerius*.

95. Moreover, ſending the Brethren in *Pruſſia* this their Confeſſion, he writes thus among other things, *The Princes in* Germany *wonder what took me in the head to joyn my ſelf to the* Piccards; *but when they hear me, they will ſuperſede their admiring.* And a little after, *I hope I have taken ſuch a courſe, that many in a great part of* Europe *will underſtand what the* Waldenſian *Confeſſion is, and alſo be in love with it; which thing is altogether to be aſcribed to God.*

96. Four years after (*March* 19. 1561.) he wrote to the Brethren again in theſe words, *As the Spirit of God hath overpowered me to break off from that Adulterate Church of Antichriſt, that 'tis now more then ten years, by the grace of God, I ſeparated from it: So it now ſtill excites me to ſeek that Church which ſeems to me the beſt, wherein to lay my bones, when I ſhall return my ſpirit into the hands of my Heavenly Father. I am therefore bound hereunto (if it be Gods will) not onely upon my own account, but alſo to ſet a good example for others: How mean ſoever I am, I have made my ſelf a preſident, in flying out of the Papacy, and indeed I abhor the Doctrine thereof with my whole heart. Now I deſire to make atteſtation, That I do not condemn the Doctrine of the Churches wherein I am; but I rather cleave to thoſe Churches wherein Diſcipline is moſt ſtrictly obſerved: I ſay, I cannot but approve of the other Churches, but I would have withal, the other part of the Goſpel; i. e. Diſcipline too. I profeſs therefore, that I muſt needs prefer your Churches before all other. And leaſt any ſhould think me to have been but lately of this judgement; I call God to witneſs, I have ever been thus affected towards theſe Churches, ſince my firſt taſte of the Goſpel; yea, and there be many that bear me witneſs, that I have aſſerted them to my utmoſt. I might adde, there be two actions of mine which ſhew me, as being of this minde: The one is, that I allayed the fury of the moſt Serene King of the* Bohemians, Maximilian *when he was poſſeſſed with bitter pre-*

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judice againſt them, &c. In a word, if your Churches pleaſe to receive me, I will heartily incorporate my ſelf to them, and dye with them, &c. and inaſmuch as I have voluntarily renounced outward advantages, I ſeek them not amongſt you. The hand of the Lord hath touched me ſore; my affections, endeavors and thoughts now run another way.

97. And writing in particular to *John Rokitam*, he addes, *I deſire nothing more of my Heavenly Father, then that he would tranſplant me into the boſom of your Church: For in brief, I prefer it before all other, and would freely give publike teſtimony of this my judgement thereof before them all. I doubt not but my Noble Lord* James (*Earl of* Oſtrorog) *will communicate to you ſome Writings about the Council of* Trent. *I apprehend the Spirit of God ſets it much upon my ſpirit to go to that Council; and truly (if they ſhall give me ſuch ſecurity for my paſſage as I demand) I ſhall not be able to refrain, but I muſt go. There is danger indeed, leſt they ſhould ſerve me as they did* John Huſs *and* Jerome *of* Prague. *But I cannot beſtow my life better then if I lay it out in martyrdom. I deſire to be diſſolved and to be with Chriſt. I pray do my ſalutations to our Brothers George* and *Peter, and all the reſt of the Miniſters of the Word of God. I beſeech you with my whole heart pray for me. Our Heavenly Father encreaſe the Celeſtial riches of his Spirit, and of Faith, in the hearts of all his people, through Jeſus Chriſt our Lord.* Thus far *Vigerius*. But it was not given to this excellent man to compaſs either of his deſires (*viz.* either to be tranſplanted into the Church of *Polonia*, nor to be crowned with Martyrdom) he being a little after by a fair natural death, tranſlated unto the Heavenly Manſions.

98. The Churches of *Polonia* the leſs in the interim, as it were, ſtill toſſed up and down, could come to no eſtabliſhment of Order: both a good part of the Nobility, and they which were privily proſelited from *Italy*, following Arrianiſm in their judgements, and declining the yoke of Diſcipline: Concerning which *John a Laſco* (a Baron of *Polonia*, which two years before laying down Epiſcopal Dignity in his own Countrey, out of love to the truth travelled into

other

other Countreys; and having performed the Paſtoral office of a Paſtor in the Outlandiſh Churches, which ſojourned at *London*, *Embda*, *Franckfort* near by *Maine*, returned, being ſent for into his Countrey, *Anno* 1566. in his Letter to *John Nigran* (Antiſtes of the Brethren in *Bohemia*) and his Colleagues (*Anno* 1558.) writes thus, 'We have yet no-'thing here among us in any ſettled Poſture, *&c.* but it is 'plainly a matter of neceſſity, that we muſt give you a 'meeting; for we muſt abſolutely obviate the various at-'tempts of Satan, which with all craftineſs they make a-'mongſt us, to diſturb the Church, and hinder the progreſs 'of the Goſpel: For there are that neither will in all Arti-'cles allow our univerſally received Doctrine, nor will-'ly will ſubmit to Eccleſiaſtical Diſcipline; we muſt there-'fore have mutual conſultation, to know how to deal with 'men of this ſort; and the Lord give his bleſſing to us, that 'our meeting may not be in vain, *&c.* Thus that excellent *a Laſco* hoped well, but was fruſtrated, for they came together to no purpoſe, both this, and ſome years after; all the Antitrinitarian Turn-coats (as yet hiding their poyſon, but) always bending another way, according to that of our Saviour, *He which doeth evil, hateth the light.*

99. This good old man *a Laſco* being taken up into his heavenly Countrey, another Synod was convened in the Town of *Xians*, 1560. wherein the haters of Truth and Order being very daringly bold, affirmed, That the Senior or Superintendent was not to be choſen out of the Clergy, but out of the Secular men, perſwading themſelves they could more eaſily inſtill their poyſon into them. They pretended two Reaſons, 1. That the Paſtors had enough to do every one with his flock. 2. Leſt any thing ſavouring of Popery be ſtill left among them, which were ſeparated from the Papacy. The Legates of our Churches which were there, *Laurentius* and *Rokita* (not yet ſounding the depth of Satan in this matter) nevertheleſs being required their opinion, ſaid, Our cuſtom anciently carries it an other way; affirming alſo that Order with the Authority of Scripture and Argu-

ments.

ments: To which the Paſtors agreed, the Nobles diſſented, and there was a great ſtir.

109. At laſt the haters of Order broke out to that height, to affirm, That there was to be had a more perfect Scriptural Reformation of the Church, then that of the Brethren of the *Waldenſes*. Arguments therefore were drawn up by our men, that this very way of Reformation was ſuch as was ſettled according to the pattern of the ancient Apoſtolical Church, and that the moſt famous of the *Evangelici* did atteſt it to be ſuch at this day; nor was this our Reformation raſhly made, or by any one man, but whatever the grave and ſerious Counſels of many could finde to be beſt, whatever could be learned from experience, what the temper of all times could afford, or cuſtom could confirm, that onely was agreed upon to be admitted; why then ſhould we try new and uncertain experiments? ſince that in our experience now for theſe forty years, we have ſufficiently been deluded with, &c. rather then ſeen by humble and obedient practice any fruit of the Goſpel; as if the Goſpel lay onely in Temples and lips, without reformation of life, the onely ſuitable return for ſo great a light of Truth. So true is the Teſtimony of *Speratus* Biſhop of *Pomerania*, of holy memory (now ſix years agone deceaſed) wherein he finding things then not much otherwiſe, complains; We preach (ſaith he) and do not our people hear, and believe not. Well, unleſs the *Evangelici* of *Polonia* knit together on all hands in the bands of order, nothing will be of any durable ſtanding for Poſterity; now Order is, that ſome govern, and others obey, for conſtant mutual Edification.

110. But ſtill they objected, That the Brethren did not open their Churches, nor had they any full Communion of Saints, but adminiſtred the Sacrament to ſome onely which were of their own way, at their Devotion. To which anſwer was made, Chriſt forbad to give holy things to them which are not holy; and that Chriſtianity muſt take its beginning at repentance, not at receiving the Sacraments;

ments; nor is it according to the Inſtitution of Chriſt, to pronounce Abſolution, ſave onely to them that repent and believe: Both of which (*viz.* Repentance and Faith) that they be not ſuperficial and counterfeit, there muſt neceſſarily be a diſcovery made by examination had to that purpoſe in ſome appointed fit ſeaſon: And inaſmuch as to attribute ſalvifical vertue to the naked Elements, by reaſon of the work done, is the Baſis of all error in the Papacy, that that errour cannot be corrected, unleſs by a certain tryal, & that not huddled over, till the ſecrets of hearts be diſcloſed, and the newly converted be a long time carefully both informed and examined; that *Cyril* well obſerved, that Chriſt did not preſently commit himſelf to them which made a profeſſion of their faith in him; and that *Chryſoſtome* called them abortive Chriſtians, that were admitted to the uſe of the Sacraments, before they had been learned and taught to renounce all things forbidden in the Decalogue: So that 'tis the concern of a true Miniſter of Chriſt, that he makes not abortive Chriſtians, to inſiſt upon the fruits meet for repentance, as requiſite before admiſſion to the Sacrament, and that becauſe there be three parts of the Miniſtery, 1 Doctrine. 2. Keys: and 3. Sacraments. The Sacraments may not be adminiſtred, ſave onely to ſuch as unfeignedly embrace ſound Doctrine, and ſubject their life and converſation to be tryed by the Laws of Diſcipline: If any man refuſe this, how is he a part of the flock? and before he be a member, how can he be joyned or received as ſuch? are the Conſtitutions of Order to be diſturbed, in favour of ſuch Libertines as exempt themſelves from all Law of Order?

102. The things at that time more largely diſcuſſed are well known; yet it ſeems there was then no ſuch force in them, as to make the obſtinate to yield: Yea, the concluſions of that Synod were ſo drawn up, that it was plain to be ſeen, that Politique and Carnal Prudence, got the better of Divine and Spiritual wiſdom: For the body of the Church was not formed as the Apoſtle would have it (*Eph.* 4.16.)

4.16.) that by the inward working power, it may encrease unto edification of it self in love: But it was with them, as the Apostle forewarned *(ver.* 14.) men being unstable, as children tossed and carried about with every wind of Doctrine, through (Satans) long experienced craftiness, artificially to deceive: This, I say was apparently the Frenzy-like Arrians spirit, every day more and more impotently putting forth it self, and troubling the faith and tranquility of the Church: So that at last the Orthodox were fain of necessity to be very watchful (to rid themselves of those unquiet spirits) to gather up into a more close body, by the yet firmer bands of unity in the Spirit.

103. For at length, the many Counsels of pious and wise men took place, so that the Churches of *Polonia* the less, received the Order of the Brethren of *Bohemia*; they constituting out of their number of their Pastors for their own Churches (which were scattered all about the Provinces) five Bishops or Presbyters (of *Cracovia*, of *Sendomiria*, of *Lublin*, of *Russia*, of *Belsa*) and so many Compresbyters, with all the Solemn Rites used; as also, they were to be ever after in the same manner chosen and ordained, even as Pastors also, and Deacons or Catechists, and Acoluthi or Readers; besides, they had in every Church their Political Seniors, or Lay-Elders, and Synods, Districtual five, Provincial one) to be held every year: Which example the Churches of the great Dutchy of *Lithuania* followed, dividing themselves into six Dioceses, and under so many Seniors and Conseniors: And because there yet remained some difference in rituals, all the Churches among themselves at last, came to that moderation, even in these things, that there seemed nothing to be wanting unto full Brotherly concord.

104. Because yet nevertheless, the Jesuits in their clamorings and traducing the *Evangelici* to the King, laid to their charge a chaos of Errors and Schisms: They, as they had professed turned away from those open bare-faced Heretick's

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the Arrians (named afterward Socinians, from *Socinus* a new Impoſter,) ſo now, for the better uniting themſelves within themſelves, they yet more fully engage to one another a Syncretiſm, or mutual holding together, there being then called about that time (by the indulgence of the moſt pious King *Sigiſmund Auguſtus*) unto *Sendomiria*, all the Churches of the *Evangelici*, in a general Synod, 1570. wherein conſent in Faith and Chriſtian Religion was eſtabliſhed between all the Churches of the *Auguſtan*, *Bohemian*, and *Helvetian* Confeſsion. The thing is notoriouſly known by the books of that conſent, ſo often printed in *Poland*, and *Germany*; and yet the Auguſtans afterward (being at appointed Diſputations divers ways tempted by ſome of their own party in *Germany*) ſeemed to ſtep back.

105. To this iſſue did the moderate Councils of theſe Brethren of *Bohemia*, come, at that time in *Poland* with the applauſe of all good men. It doth me good to remember one *John Laſitsky*, a Nobleman of *Poland*, and a learned; which being then young (about four year before the agreement for conſent aboveſaid was made) turned from the Papiſts to the *Evangelici*; and hearing that (beſides the Helvetian, or Switzerland Confeſsion, already received in his own Country) there were others of the *Evangelici* in *Poland* the great, of the Auguſtan and Bohemian Confeſsion, reſolves upon a journey to thoſe Churches, to have perſonal knowledge of them in all matters, that he might ſee what difference there was between one and the other. He takes down with him into *Germany* and *France*, ſome great Noblemens ſons, and taking his journey as he had appointed, viſits the Brethren in *Bohemia*, making there a through enquiry, and ſetting down all the memorable things which he obſerved: Whereupon afterward, he compiled the Hiſtory of them (entituled, *Eight Books of the Original and Tranſactions of the Brethren of* Bohemia) wherein in the ſeventh Book, he aſcribed the conſent of the Churches agreed at the *Sendomirian* Synod, eſpecially to the Brethrens moderation.

106. And of himself *Lasitius* reports thus, Taking a journey for the advantage of my studies, unto *Heidleberg*, and afterward, 1571. returning from *Strasberg* home, I turned a little out of my way in unto the Brethren at *Prague* and *Boleslavia*: At which time their Superintendent in *Bohemia* was *Calephus*, a grave and strict Christian, as they are all: but good God, with what great joy was my heart ravished, to see these things which are now here written, and faithfully related in the eighth book. Verily, surveying every thing diligently, and enquiring into all things fully, methought I was in the Church of *Ephesus*, or of *Thessalonica*, or some other of the Apostles own planting, beholding and hearing those very things which we read in the Apostolical writings, in the Epistles of *Ignatius* the Martyr, in *Justins* Apology, or *Tertullians* Apologelick. Indeed they are very unjust and injurious to the Brethren, whoever they be, they are acted by that malignant and envious one, that detract from the holiness of their Conversation, or derogate from their faith, so productive of good works; or whosoever any ways prejudices so good, so harmless, so peaceable men. *Bohemia* is not aware, *Moravia* knows not, what kinde of inhabitants they have: If they did, they would have more respect and affection for them then they have. Absolutely, they are of that worth, that the Government of the whole Church (if we would look to have it holy and pure returning to that flower and vigor of the Apostolical age) should be committed to them: But all these wishes are in vain; the Churches beautified with right Bishops, will never give in: Nor again, will those sheep of Christ, that are now turned into goats, endure any Pastors, but like themselves; *Babylon* will be jovial, and fear nothing, till in one hour be come upon her her appointed plagues, which yet shall never touch *Noah*, *Lot*, *Daniel*, *Tobias*, God being their protection. Thus this Defendor of that time, proceeds with too much art haply, yet as may serve to quicken us, to carry our selves more warily, and look into things more narrowly, attending not onely outward

ward appearance, but weighing all: Poſſibly there may lie a moſt precious jewel under a ſhabid, ſordid clod, it being uſual with God, *to chooſe the fooliſh things of this world, the feeble, the baſe, thoſe of no account, and indeed which are, as if they were not*, 1 Cor. 1. v. 26. 29.

107. *Laſitius* ſends this Hiſtory, as ſoon as ever it was finiſhed, from out of *Germany*, to the *Geneva* Divines, to have their judgement upon it; as alſo to *John Laurence* the Brethrens Antiſtes in *Poland*, writing thus concerning it, *I writ to Mr.* Beza *a relation of your affairs, that if he adviſes to it, they may be publiſhed, and why not? Chriſt commanded that light ſhould ſhine out, &c. perhaps they may paſs the preſs, till there may come forth ſomething better, for in the mean time the improved revenue of thoſe talents which God hath beſtowed upon you, will abound amongſt many people to the glory of God.* And *Beza* to *Laſitius* thus, *At laſt I return your Manuſcript of the Churches of the Waldenſian Brethren, which you ſent me to read, and give you my opinion of: There be many excellent things in it, which I plainly admire, and I would we had any hope to be able to introduce them into the Church: But there be ſome other things I judge, that muſt not be be propounded for imitation, becauſe we muſt therein have regard to the preſent time and circumſtances.*

108. But let us return to the Brethren, and ſee how it is them at home in *Bohemia* and *Moravia*; and truly, their affairs are much mended, under *Maximilian* a peaceable quiet Prince, of a moderate judgement of himſelf, if he have a moderate Council. Amongſt, whoſe Privy Council, thoſe which were moſt great & gracious with him, was *John Crato* his chief Phyſician, a friend of the Brethren. He at one time being alone with the King (which took him into his Coach with himſelf, going to take the aire of the fields for his health and pleaſures ſake) and *Cæſar* dolefully relating the many and great diviſions that were in Chriſtendome; and at laſt asking of *Crato*, which of all thoſe Sects he thought came neareſt the Apoſtolical ſimplicity, he anſwered,

ſwered I know not, unleſs if that be not to be yielded to the Brethren, which they call the *Piccards*. Saith *Caſar* again, Even I think ſo too. Whereupon *Crato* was bold to perſwade the Brethren, to dedicate their new Edition of the *German Salter* (which he knew they were in hand withal) to *Caſar*. And ſo they did, *Anno* 1566. whereas firſt they inſert in the Dedicatory Epiſtle to him, that there was life in that, and all good men hoped that his Auguſt Majeſtie would promote the general Reformation of the Church; and hereunto they quicken him, by the example of *David*, *Jehoſaphat*, *Joſiah*, *Conſtantine*, *Theodoſius*, and ſo after that they doubted not, for the furtherance of ſo publique a good work, to preſent His Majeſtie this mite, with all their whole talent, according to that meaſure which God had been pleaſed to diſtribute any gift unto them; as it plainly appears in the preface it ſelf, being ſtill prefixed to all the thoſe Books of Pſalters printed ever ſince. It is very likely this pious Prince wanted not a good will hereunto, if by the leave of their arts that beleagure the Scepters of Kings, and tie their hands, he could have done any thing.

109. In the third year indeed of his Reign, 1565. the haters of the Truth work out a new Perſecution againſt the Brethren, abuſing to that purpoſe the Authority of the Chancellour of *Bohemia*, Lord *Joachim* of *New-houſe*, who going to *Vienna*, made means by various importunate ſollicitations, that *Caſar* ſhould be conſtrained (though it were much againſt his minde) to agree to the putting in execution of the *Wladiſlavian* Edict againſt the *Piccards*, with a new Mandat. But the goodneſs of God watched on the behalf of his own, and would not ſuffer this moſt excellent Prince either to be defiled with the blood of the innocent, or to be ſunk by the ſighs of the oppreſſed: For as the Chancellour returned back prepared, or furniſhed with the Broad-Seal, he was ſcarce yet out of the gates of *Vienna*, but as he was going over the bridge of the River (*Danubium*;) ſo it was, that the pillars giving way, the bridge fell aſunder, and delivered him to the waters to be ingulfed, ſo that he

and

and his Retinue was drowned, ſix horſemen onely ſwiming out, and a young man of the Nobility, whom God preſerved even to decrepit old age, to be a laſting witneſs of this dreadful judgement; who alſo profeſſed the Religion of the Brethren, for the Vindication of which, he had found God by experience at that time ſo vigilant. This man, as he was ſwiming in the waters, ſpying his Lord wrought up from the deep, and ſcrabling in the waters ready to ſink again, got hold of his gold chain about his neck, and held till the fiſhermen, which he ſaw were coming that way in a boat, came and helped him out: So the Baron was gotten out, howbeit dead; but for the Cabinet or Trunk wherein the Inſtruments of the bloodycruelty were laid up, that was utterly loſt in the waters, ſo that never man ſaw it after, neither durſt any man ever attempt the like miſchief again. *Thuanus* alſo relates this ſtory in his 36 Book, and calculates this very caſe to be the fourth Id. of Decemb.

100. When the Copies of the Confeſſion of the Brethren (even of the laſt Edition at *Tubinga*) were ſo diſperſed, that there were none to be had, it was printed again at *Witteberg*, 1573. better then the former Editions, with the ancient Preface of *Luther*, and the Epiſtle of Profeſſors then yet living: Wherein theſe words were inſerted, *We commend you and your Churches for bearing ſo good a minde, that after the example of your Fathers, you place your care and diligence, eſpecially in this, that you may make profciency in the knowledge of Chriſt daily, and faithfully tranſmitting the precious truſt of the Word, wherewith you are charged, both to them that are about you, and them that come after you: We approve alſo well of your holding up the ſtrictneſs of Church Diſcipline, which is after the example of the ancient Church, without ſuperſtition, or any ſnares impoſed on the conſcience, &c.* Witteberg. Feb. 8. 1573.

111. Mr. *Zanchy* (now living at *Heidelberg*) having this Confeſsion ſent him by Mr. *Crato*, returned in anſwer theſe words, *Having heedfully and with great content of Spirit, peruſed*

peruſed the Brethrens Confeſſion that you ſent me; not onely I perceive that your whole Doctrine is agreeable to the holy Scriptures, but methinks I apprehend in you that ſincere and true Chriſtian piety, which is from the very heart, inaſmuch as you ſeem to make it your drift, not as ſome, utterly to ſubvert and root out, without making any difference, even to the very foundations, whatever is found in the Church of Rome, *but to conſtitute Churches after the true Apoſtolical, and by conſequence, Salvifical Square of Piety; rejecting what is to be rejected, correcting what is to be corrected, and retaining what is to be retained, which indeed is the true and legitimate way of Reforming Churches: And I would all Churches, in imitation of thoſe our very good Brethren, would diligently take the ſame courſe; ſo without doubt there would be more Piety, Peace, Concord, Charity (whereby God is glorified, and the Kingdom of Chriſt advanced) felt in our ſelves, and ſeen in others: And to what end, I pray, is the whole holy Scripture, the preaching of the Goſpel, the adminiſtration of the Sacraments, the Inſtitution of Diſcipline, ſave onely, that by theſe outward helps, we being ſuſtained, held up, aſſiſted (through the operation of the holy Spirit in us) may profit more and more daily both in faith and charity, in the endeavouring of good works and an holy life? And (as the Apoſtle ſaith)* That the man of God may be perfect, being furniſhed unto every good work: *Therefore, howbeit I grant you in part, that which you write, that in thoſe there is more conſcience then knowledge, yet abſolutely I do not; for thoſe Weaklings ſeem to me to be wiſer in their ignorance, then many wiſe men with their multiplied knowledge, &c.*

112. *Laſitius* ſubjoyns as touching the ſame Confeſſion of the Brethren, the teſtimony of *Staniſlaus Sarnicius* (reckned by *Starovolſcius*, one of the Century of *Polonian* Writers, but he was a Miniſter of the Word of God of the *Helvetian* Confeſsion, and afterwards the Superintendent of the Dioceſs of *Cracovia*) which is after this manner, *If any man aſks me, what the* Bohemian *Confeſſion differs from the* Auguſtian and

and *Helvetian*, I can make it out, that all the Confeſsions of *Germany* and *France*, do deſign this eſpecially, to refute and condemn the Popiſh abuſes; onely the Confeſsion of the Succeſſors of *Huſs* the Martyr, doth not onely pull down what is contrary to, but alſo repairs and reſtores that building of the new man by Regeneration, and of the Church well qualified.

113. Not much unlike was the judgement of the Divines of *Heidelberg* (then pioufly ſolicitous about the erecting of Order in the Churches of the *Palatinate* under Pious *Frederick*) as appears in their Embaſſy and Letters to the Brethren of *Bohemia*: for *Zech. Urſin* in his to *Andreas Stephanus* the Antiſtes of the Brethren, writes thus, *We are fully certified by your Confeſſion, both of your conſent with us in all the heads of Chriſtian Doctrine, and alſo of your care and diligence to keep up a converſation worthy of a Chriſtian; and indeed upon this account we muſt needs joy you with an happineſs far beyond us: And we entreat you to help us in your prayers to the Lord, that we may obtain his grace, for ſome further attainment of the beauty of Chriſtian Order amongſt us alſo; and that we judging our ſelves, may not be condemned of the Lord: for notwithſtanding our prayers and endeavours many a day, have been reaching hereunto, that ſomething of better Order may at laſt be ſeen amongſt us; yet, becauſe the name of* Church-Diſcipline (*ſome imprudently and importunately urging it, others bitterly and altogether rejecting it*) *is become ſo odious, that a great part do not onely decline it, but would have it demoliſhed; and we can ſcarce hitherto enjoy the name, or the leaſt ſlight ſhadow of Diſcipline: Therefore, with ſhame and grief, we are ſenſible, that you aſcribe more to us in your opinion, than is to be found amongſt us (yet this advantage we have by it, that from hence we apprehend you ply us as with a ſpur, to quicken us to endeavour to be more anſwerable, the better to anſwer to that good opinion which you and the reſt of the godly conceive of us, &c. Mart.* 19. 1574.

114. Answer hereunto being received, the Church of *Heidelberg* dispatch to the Brethren one *Badius*, with Letters to the same Antistes (written by Mr. *Olevian*) to this effect, 'Mr. *Ursin* shewed me your Letters, and them of Mr. 'Languet, whereby I understand, that you of a long time 'have vigorously laid at that design, whereto also we aspire, 'namely, to place the beginning, middle, and end of 'Religion, not in disputing, but in doing, *i.e.* in true con-'version to God, and solid faith in Christ. Let me there-'fore beg of you, not onely in mine, but in the name of the 'Brethren, which are here in the service of the Church, that 'you would furnish this *John Badius* with understanding of 'the whole Oeconomy or Administration of your Church, 'and make him welcome, for he is a learned, and very pious 'man. Mr. *Ursin* and all the Colleagues salute you. At 'Heidelberg, *April* 28. 1574.

115. Now what opinion the Divines of *Heidelberg* had of those things which *Badius* observed in the Churches of the Brethren, is evident by *Olevians* Letters again to *Stephen*, given *Sept.* 6. in these words, 'It cannot be ex-'pressed, what high thoughts I have of that work of the 'Lord, which he hath not onely began, but also carried on 'so many years in your Churches. The extreme corrupti-'ons of this age, makes me and my Colleagues not a little de-'sirous to confer with you about the most excellent Go-'vernment of the Church; for we would so build, that the 'building may stand firm for after ages, but we see how great 'differences, and what sudden changes there are in those 'Churches, which are deprived of their Priviledge, and 'wholly depend upon the Civil power; unless we seasonably 'obviate these evils, many of the godly will think (at least 'in a great part) that they have run in vain; I mean, as 'to the stability of the building, and the preservation and 'propagation of the whole Oeconomy of the Kingdom of 'Christ. Wherefore we thankfully own what the Lord 'hath given us, and we desire to make more full acknowledg-'ment thereof, and beseech the Lord, that he would supply

'us

'us with ſufficient means hereunto to that purpoſe. Ve-
'ri'y, when I beho'd the ſad face of the Reformed Churches
'in Germany, I am utterly afraid. I apprehend that ſecu-
'lar powers have been heretofore the Churches entreat-
'ments, but now in many places they are turned into a kind
'of Dominion to domineer at their pleaſure over the Chur-
'ches and the heavenly doctrine: Of the cauſes hereof
'this ſeems not to be the leaſt, that many Churches have too
'much given up themſelves to the Polities of the world, as if
'they were an eſſential part of the Kingdom of Chriſt.
'Therefore I cannot but extol your way of edifying, who
'would have your Churches ſo ſubjected to the Polities of
'this world, yea and to all men for good, as yet to part
'with nothing of that liberty which Chriſt hath purchaſed
'for them with his blood.

116. *Hubert Languet* (mentioned before) was the Elector of *Saxonies* Legat in *Ceſars* Court at *Vienna*, a man of great authority, I find ſome letters of his to *Andreas Stephanus*, and in one of them theſe words, *The Pope fears nothing more then our conſent and uniting together, which is his ſure deſtruction, if it can be effected; but we have ſome unſound Divines amongſt us which reject all good counſels, and therein do much advance the Popes intereſt. I would have the Churches of* Bohemia, *which you write, deſire the Auguſtan Confeſſion, firſt joyn themſelves with your Churches: But theſe things are belonging to the good pleaſure of God onely; unto whom we muſt earneſtly pray that he would defend his Church againſt them which labour to diſſolve it. Of the Gentleman* D. *of Z. I think as you do; he ſeems to me to be of that ſort of men, which prudently and ſimply judge of things, at nothing at all byaſſed by their affections, of which there are to be found but very few. The moſt (and theſe not otherwiſe wanting parts and ingenuity) being ſo hurried away with their affections that they ſeem ſometimes (when they give their judgement) to be deſtitute of common ſence.* At Vienna 15. Feb. 1574.

117. There was come forth before this time *an.* 1572. the famous four-languaged Bible of *Benedict Arias Montanus* prin-

ted at *Antwerp*, and not much after that was the new Latin Tranſlation of the Bible, of *Francis Junius* and *Imanuel Tremel*, printed at *Heidelberg*. This put the Brethren upon preparing in like manner a new verſion of the Bible in their own language, conformable to the Original (for all that they had hitherto had was the Latin verſion) they therefore ſet about this buſineſs, and in purſuance hereof they ſend to the Univerſities of *Wittenberg* and *Baſil*, ſome *Candidates* in Divinity to give themſelves diligently to the ſtudy, and thorough-knowledge of the holy Tongues. To theſe was adjoyned a Jew born, *Lucas Helitz* of *Poſnania* a learned and pious man, ordained alſo a Miniſter of the Goſpel among us; and that theſe might be able quietly to attend this ſacred work, there was aſſigned them in the heart of *Moravia* an accommodation for their dwelling together, *viz.* the Caſtle of *Kratlitz* a Printing office being there alſo erected, under the patronage of the Right honourable Lord, *John* Baron of *Zerotin*, having his Manſion in the next adjoyning Tower (called *Nameſt.*) This noble Lord bountifully maintained all thoſe perſons and preparations at his own proper coſt and charges; and God bleſſed it ſo, that we now (if any part of *Europe* again) have the Prophets and Apoſtles ſpeaking in our language, and yet moſt purely and properly. They were about this work (preparing the Tranſlation pure, explaining it with Commentaries, and writing it out in ſix Tomes fair for the Preſs) the full ſpace of fourteen years. The firſt part namely the Pentateuch coming out *anno* 1679. The ſecond part, *viz.* The Hiſtorical Books, 1580. The third part, *viz.* the Hagiography (*i.e.* the *Pſalms*, *Proverbs*, *Eccleſiaſtes* and *Canticles.*) 1582. The Books of the Prophets, 1587. The Apocrypha, 1588. then the ſixth and laſt part containing the New Teſtament, 1593. out of which afterward other Editions were taken.

118. In the year 1575. *Maximilian* held a Convention at *Prague*, and he gives his allowance that the Eſtates of the Kingdom which were for the Sacrament in both kinds, ſhould enter

enter into a mutual engagement of fidelity to each other, uuder the common ſeal or token of one confeſſion. The Jeſuits notwithſtanding, and the Pſeudo pretended *Huſſites*, acting to their utmoſt ſtrength to hinder it, but yet they could not: For whereas they in their Petitions and Remonſtrances, amongſt other things, clamoured to this purpoſe; *That the Eſtates for both kinds were not unanimous in the Faith but nouriſhed amongſt themſelves the Piccards, Calviniſts, Lutherans.* The eſtates that they might teſtifie their conſent, agreed together to draw up a Common Confeſſion: To this end making choyce of certain Divines, and appointing alſo ſome of the Barons, Nobles and City Officers to overlook the buſineſs: To theſe therefore the Maſters of *Prague* preſented the Books of Mr. *Huſs*, aud the Synodical and Parliament Acts for the Religion of the antient *Bohemians*; but thoſe which imbraced the *Auguſtan* Confeſſion, (which were a great part of the Eſtates) offered that ſame Confeſſion as they that were of the Brethren offered theirs. They compare both the ſenſe and the form of ſpeech, or phraſe of both parts in every Article of Faith, and put it into ſuch a form, as both parties were able and willing to ſubſcribe it, not too much deſcending to particular ſubtile Scholaſtick differences of Queſtions. Which Chriſtian moderation and prudence of theirs, did not only profit themſelves, but alſo highly ſwayed many great perſons in *Germany*, and elſewhere. For *Ceſar* ratified that Confeſſion that was offered him, and took all which did ſubſcribe it into his royal Protection: onely what they petitioned for power to conſtitute the Conſiſtory and the Univerſity, he put off till another time; graciouſly promiſing them withal, in the mean time, that he himſelf or his Son (which they had aſſigned to be his Succeſſor) would not be wanting to promote the Petition of the Eſtates.

119. Note, That this Confeſſion of the Eſtates was written in the *Bohemian language*, not tranſlated into Latin, nor printed till the year 1619. at which time it was preſented to King *Frederick* by the Univerſity and Conſiſtory of *Prague*, there-

therefore it is not extant in the Catalogue of Confeſſions; but that which is found there under the title of the *Bohemian* Confeſſion, is the peculiar Confeſſion of the Brethren of *Bohemia*, not this common one of the Eſtates. There was care taken that they ſhould be put down only in the German tongue, and then ſubmitted by the Council to the cenſure of the Divines of *Wittenberg*, 1575: by the Lord *Bohuſlaus Felix* of *Lobkowitz* and *Haſſenſtein*, choſen by the Eſtates to overlook that buſineſs. It was well approved of by the *Wittenberg* Divines, who in their anſwer to this Baron in the German tongue, among others have theſe words, *Although this Confeſſion be brief, and we eaſily obſerve that the main deſign in drawing it up, was that the chief Articles of Faith ſhould be briefly, plainly and properly expreſſed to avoid all ſuperfluous prolixneſs, and jangling contention, about doubtful queſtions, which haply ſome contentious ſpirits in our Germany, if this Confeſſion come forth in the German dialect will find fault with all: But as for us we cannot but approve your Chriſtian prudence and moderation; and plainly we would warn you, that though in other places they ſhould be of another opinion, yet that you would not ſuffer your ſelves to be lead away from this holy and pure ſimplicity, foraſmuch as it is certain that the Churches are herein beſt provided for, and ſuch are more edified, reformed and kept in unity, where the pure Doctrine of the Goſpel is commended to Chriſtians in ſimplicity, without any curious affectation of ſubtilties, and the contentions ariſing thereupon.* As alſo *David* prayeth *Pſal.*25. *Thou ſhalt keep me in ſimplicity and uprightneſs, &c.* Given at *Wittenburg* 3. November, Anno 1575.

120. Moſt excellent *Maximilian* being laid in the grave, 1576. his Son *Rudolph* ſucceeded him, and treading in his Fathers ſteps until the year 1602. he reigned in quietneſs, no man being troubled upon any account of Religion; but this year by the ſecret machinations of the Jeſuites managed by their Agents, things were brought to that paſs that *Rudolph* ſubſcribed the Edict by them drawn up to reinforce *Wladiſlaus* Act againſt the *Piccards*, and commanded it

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to be published, but it effected no further mischief then to shut up the Churches of the Brethren for a time: for the Patrons of the Brethren, the Nobles protesting against it as not belonging to them, inasmuch as the *Picards* were not such as were therein described, easily obtained of *Rudolph* graciously to connive at the slack observation and execution of his Edicts: neither was it so lawfull for the adversaries to urge them by the activity of the other Estates of the Evangelici. It is also reported by credible Authors, that when in the evening that very day 22 *July*, a messenger bringing tidings that *Alba Regalis* (the chief City of *Hungary*) was taken by the Turks, *Rudolphe* being very much troubled said, *I look for some such sad blow ever since I began to usurp Gods Dominion which he hath over the Consciences of men*; alluding hereunto a saying of his Father.

121. And that it was never his intent but that the promises of his most pious Father should be performed, and the liberty of Conscience established, he sufficiently declared afterwards, when as *Anno* 1609. he assigned the Estates of the Kingdom which stood for the Sacrament in both kinds, (notwithstanding the contravenings of the Pope and the Spanish Faction, as also of many of his own Councel) to reform the new Consistory, and the University as they should see meet; adding moreover hereto his Royal Letters under his broad Seal to confirm his grant hereof; giving moreover his allowance, that the Churches and Schools which yet the Evangelici had should be continued in their possession, and that others should be built where there was need; forbidding that any of his Subjects (whether temporal or spiritual) should be punished upon the account of Religion: And took order that the Kings which should succeed him in the Throne should be bound to the pious observation of those things. Finally he restored the power of the Estates to chuse from amongst them certain Patrons to be keepers of this Liberty.

122. The Estates then reform the Consistory, and for unani-

manimities ſake they make choyce of ſome certain Miniſters, by ſuffrage, *viz.* Three of the *Huſſites*, three of the *Brethren*, and as many of the other *Evangelici*; and adjoyned to them three Profeſſors of the Univerſity; and enjoyn to theſe Twelve ſelect perſons the whole care of Eccleſiaſtical matters in all the Kingdom, and inaſmuch as it was now agreed on all hands, that the things formerly agreed called the *Compactata* ſhould be abrogated, and that the Churches ſhould be governed according to the rule of the Divine Law only: There was choſen to be cheif Adminiſtrator for the *Huſſites*, *Elias Scuda de Semanin*, afterward to be alſo choſen by the General Aſſembly of the Deacons. As for the Brethren (to whom was permitted their way of Diſcipline for the better accord) it was reſolved that they ſhould have the Adminiſtrator's next Colleague for their Senior (yet with their good leave and conſent) as long as the diſtinction of that order ſhould laſt. To whom alſo, as being genuine iſſue of *Huſs*, the Church called *Bethleem* (and famous for *Huſſes* preaching there) was granted by the Univerſity: All which things were done to the publick ſatisfaction and joy of all good men; and all places were filled with divine praiſes. It being generally written upon the Church doors,

Gods Houſe ſtands open, the Lions play, whilſt Ralph
Bleſt Maximilian *pays this truth to th' Faith.*

123. After this, Religion grew more pure, falſe Huſſitiſm being by degrees removed throughout the whole Kingdom; that there was found ſcarce one of an hundred but made profeſſion of the Evangelical Doctrine. But alas! with the liberty of Religion (as it uſes to be) there thruſt up alſo under it by little and little licentiouſneſs of life, and the bonds of Diſcipline (even where before it had been in force to good purpoſe) were now looſed in a wonderful manner: whereupon the godly moſtwhat did not like that liberty, which drew with it carnal ſecurity, and ſome began to preſage evil hereupon; and ſo it was, for that horrible tempeſt under

Ferdinando

Ferdinando overwhelmed us, and that propheſie was fulfilled, The bittereſt bitterneſs is found in the ſweeteſt Peace.

124. For the Enemies of the Goſpel being filled with rancor, turned to their accuſtomed ſtratagems and treacheries, making and placing an Engine in ſecret, which breaking forth, we were utterly overthrown, even that whole Church of *Bohemia*, which had ſo many generations grappled with that *Nimrod* the Pope; ſo that ſhe muſt now take up her lamentation with the diſcomfited Daughter of *Sion*, *My Enemies hunted me as a bird, they have caſt my life into the pit, and covered me with ſtones; they have drowned me in the deep, and I am gone*, *Lam* 3.52, &c. for *Rudolph* the Aſſertor of our liberty being taken away, and counſels being on foot for the bringing about of the Council of *Trent*, that they muſt begin with the *Bohemians*, they ſo handle the matter, as by extreme vexations (in incroaching upon their ſacred Laws and Priviledges) they might be provoked to impatience, and ſo to arms; that ſo if they could bring them to that, they might have a juſt colour to come upon them and ſuppreſs them, with all the forces of the whole Catholick League, as Rebels againſt his Supreme Majeſtie: And ſo it was, our ſins prevailing againſt the righteouſneſs of our cauſe, and God permitting the Enemies at laſt to fill up their whole meaſure of cruelty againſt his Saints among us.

125. For a victory being obtained, *anno*, 1620. the choice of the Nobility were partly put to death, and partly diſperſed; the Paſtors of the Churches (as the Authors of Rebellion) by a general Edict all baniſhed; they then attempt firſt, by glozing, to charm the people unto a change of their Religion; and after it, by ſundry terrors and torments they force them at length: when they had for full ſix years handled a few in this manner, in the year 1627. they baniſh out their Countrey the whole Nobility of the Evangelici, and go about to compel the people, by priſons and tortures, to renounce the Cup, and promiſe obedience to the Pope: at

which time indeed there were very many ready, and alſo deſirous, rather to ſpill their blood then their ſouls; but they derided this reſolution and purpoſe of theirs, thoſe new Sword-bearing Apoſtles, crying out, *Caſar* thirſteth not after your blood, but the ſalvation of your ſouls: For it was concluded at *Rome*, that inaſmuch as by the experience of an whole age it was apparent, that letting blood to cure the feavor of the Lutheran Hereſie, hath done no good, another courſe is now to be taken, by the means or benefit of a Diet, *i.e.* by exile, priſons, and lingering diſtreſſes of all kindes.

126. By this Diet, in the ſpace of forty years, it was come to that paſs, that in all *Bohemia* and *Moravia*, there was left to the Evangelici neither Church nor School, nor any private exerciſe of Religion, nor the Holy Bible, their holy Books being all burned, and all other Books helpful to promote the ſervice of God, where ever they could be found; and for thoſe that (for the keeping of the Faith of their Covenant with God inviolable) were fled out of their Countrey and ſcattered through the Neighbouring Kingdoms (being many thouſands) either through the calamities of a baniſhed condition, had their hearts broken, ſo that they ſuperſeded their conſtant minde; or by reaſon of the continuance of their diſtreſs, were ſo waſted away, that the remainder of us here and there are very ſmall, as two or three bunches after the vintage is done; or two or three berries on the uppermoſt top bough, after the ſhaking of the Olive, *Jer.* 17. 5, 6. *All our lovers forſaking us, and not enquiring after us: yea, even when we enquired after them, they hardned their hearts againſt us*, Jer. 30. 4.

127. And we indeed endure the wrath of the Omnipotent, which we have juſtly brought upon our Nation, 2 *Mal.* 7. but ſhall they juſtifie their actions before God, which forgetting the common cauſe of the Goſpel, and their former ancient Covenants, do not onely not help them which periſh for the common cauſe; but alſo ſtir up and encourage the

the Babylonians againſt their Brethren and Neighbours, and crying out as the *Idumeans* of old, *Pſal.* 173. 7. *Raze them, raze them, to the very Foundation:* Neither do others which promiſe and procure to themſelves peace remember, that the Bohemians having both firſt, and for ſo many ages, hitherto conſtantly maintained the common cauſe againſt Antichriſt are ſuch as whoſe cauſe in like manner at this time ought to be pleaded by common joynt help; ſo far at leaſt, as that the light of the Goſpel (where it was firſt lighted and held forth in a publique Candleſtick) may not be ſuffered, as it now is, quite to be extinguiſhed.

128. But alas, what remains to be done, by a Nation moſt ſorely afflicted, and that for this very cauſe, that ſhe hath more diligently adhered to the Apoſtolical Doctrine, the footſteps of the Primitive Church, and the conduct of the holy Fathers, being beyond all others, hated, aſſaulted, caſt down, and troden upon, forſaken of her own, and finding no pity amongſt men? but this one thing alone, that crying out for help to the onely Eternal God of Compaſſions, with that periſhed people of God of old, ſhe ſhould ſay, *For thoſe things I weep, mine eye, mine eye runs down with water, becauſe the Comforter that ſhould relieve my ſoul is far from me: my children are deſolate, becauſe the Enemy prevailed*, Lam. 1. 1.

Sion ſpreadeth forth her hands, and there is none to comfort her, the Lord hath commanded concerning Jacob, that his adverſaries ſhould be round about him: Jeruſalem is as a menſtruous woman among them, ver. 17.

The Lord is righteous, for I have rebelled againſt his Commandments: hear, I pray you, all people, and behold my ſorrow, my virgins and my young men are gone into captivity, v. 18.

I called for my lovers, but they deceived me: my Prieſts and my Elders gave up the ghoſt in the City, while they ſought their meat to relieve their ſouls, v. 19.

Behold, O Lord, for I am in diſtreſs, my bowels are troubled, my heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home there is as death, v. 20.

They have heard that I ſigh, there is none to comfort me: all mine enemies have heard of my trouble, and they are glad that thou haſt done it; thou wilt bring the day that thou haſt called, and they ſhall be like unto me, v. 21.

Remember, O Lord, what is come upon us, conſider, and behold our reproach. c. 5. 1.

Our inheritance is turned to ſtrangers, and our houſe to aliens, ver. 2.

We are Orphans, and Fatherleſs, v. 3.

Our necks are under perſecution; we labour, and reſt not, v. 5.

Servants have ruled over us, there is none that delivers us out of their hands, v. 8.

The joy of our heart is ceaſed, our dancing is turned into mourning, v. 15.

Thou, O Lord, abideſt to Eternity, thy Throne from generation to generation, v. 19.

Wherefore doſt thou forget us for ever? v. 20:

Turn us to thy ſelf, and we ſhall be turned: renew our days as at the beginning, v. 21.

129. Nor was it much better in this age with the Slavonick Churches in other Nations, we here being oppreſſed with the Papal yoke, they there with the Turkiſh, or elſe overgrown with the manifold ſuperſtitions of the Greek Church. Have mercy on thy Chriſtian people, ſo many ways bruiſed and broken in pieces, O Jeſus Chriſt.

130. Now to what end are all theſe things recorded, is it not to comfort us? remembring, that as of old in the times of the Primitive Church, no violence, no torments, no executions, could hinder the propagation of Chriſtianity; ſo even at this time, that this extreme rage of Papal cruelty, ſhall not be able to ſtop the courſe of the Goſpel: foraſmuch as, although the light thereof be put out in ſome places, as amongſt us, yet in other places it blazeth forth with ſo much the greater luſtre: Neither is God other then he was of old, or is his hand ſhortned, but he can ſtill finde out a way to deliver his people out of the Babyloniſh fornace, and to enclo-
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cloſe his enemies in their own flames: *Great is our Lord, and great is his power, and of his wiſdom there is no account can be made*, Pſal. 147.5. *He doth what he pleaſeth, in Heaven and in earth*, Pſal. 135.6. *For the Lord will not put away his people for ever; but though he cauſes grief, yet will he again have compaſſion, according to the multitude of his mercies*, Lam. 3.31,32.

131. And for others, that they remembring theſe things, and ſeriouſly conſidering how ſeverely the Lord hath corrected us (which were even the portion of his inheritance) may learn themſelves alſo to be afraid of the judgements of God, who therein, for the moſt part, begins at his own houſe, 1 *Pet.* 4.17. yea, at his own Sanctuary, *Ezek.* 9.6. For whether they believe that we came nearer to the Sanctuary then they, or themſelves nearer then we, as to the way of the purer Diſcipline, it is all a caſe, ſince that we came up nearer to true piety: Truely, they which are ſo regardleſs of the life of Chriſtianity, muſt look to hear that of Chriſt, *If theſe things were done to the green tree, what ſhall be done to the dry*, Luke 23. 31. but and if they are nearer the Sanctuary then we, ſurely then they muſt be attended with greater plagues then we, unleſs they take warning, and repent by the means of our example: *For he to whom much is given, muſt be beaten with many ſtripes*, Luke 12,47,48.

132. Some haply may think, that we have herein in ſhort reported many things in our own praiſe. But I anſwer, we have not commended our ſelves out of our own mouthes, but onely related the opinions of others. I may therefore ſay, with our great Maſter, *If I bear witneſs of my ſelf, my teſtimony is of no value, there is another which bears witneſs of me, John, &c.* (John 5.31,32,34.) *I receive not my witneſs from men* (ſaith our Lord) *but ſpeak theſe ſo things, that you may be ſaved*, (v. 55.) *i.e.* that you may ponder the truth unto the acknowledgement of it, and ſo be excited to give glory to God: Nor indeed have we any other deſign in reciting ſo many teſtimonies, but that the godly Readers may be incited to give ſo much the better heed in peruſing this enſuing book, and then to judge, whether ſo many grave Au-

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thors have (without all juſt ground (on our part, as not at all anſwering the character they give of us) publiſhed ſo great things concerning us, and thereupon to retain what is good amongſt them, or amend what is corrupt.

133. If we have formerly hitherto offended in hiding our talents, behold we amend our fault, ſetting it now forth to publique view: and if it now be our lot, which was the lot befel that unthankful and ſlothful ſervant, to feel the judgement of the Lord, ſaying, *Take the talent from, and give it to him that hath ten*, Luke 19.24. we muſt humbly ſay with *David*, It is the Lord; if he ſhall ſay I will take no delight in us, behold here we are, let him do with us, as it ſeems good unto him, 2 *Sam.* 15.26. And behold, O you Churches, which have more talents, unto you do we here now deliver ours alſo, reſpectfully entreating you to receive it of us, ſo as it may now bring in a greater improvement or income unto the Lord, then it hath done whileſt it remained in our hands. We read in *Moſes*, that God commanding the Tabernacle to be erected for himſelf, required free-will offerings of the people (every man with whom was found gold, and blew, purple, ſcarlet, or fine linen, goats hair, and red skins of rams, &c.) and that the Lord inſpired and moved the workmen to frame their works therewith, *Exod.* 35.23. and even now, that we hear that men of underſtanding are conſulting about the erecting in the Churches the Throne of Chriſt, *viz.* Diſcipline, and even the moſt excellent form of Church Government; why ſhould not every man finde in his heart, as *Moſes* ſpeaks, *v.*29. freely to offer what he hath (no man being able to offer what he hath not) that ſo the Artificers which the Lord doth and ſhall raiſe up, ſelecting, digeſting, and poliſhing theſe preparations, may erect a Tabernacle to the Lord?

134. I believe verily that *Luther*, *Bucer*, *Calvin*, *Muſculus*, *Zanchy*, *Beza*, *Olevian*, *Vergerius*, &c. were *Beſaleels* and *Aholiabs*, filled with the Spirit of God, and able to judge what is more or leſs fit for the Divine work: But yet

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do not you that are entred into their labours, ſuffer their judgements to foreſtal or prejudice you, but judge impartially and freely of all things that ſhall be offered to you: onely withal remembring, that what is ſpoken or propounded by the Apoſtolical Spirit, muſt be diſcerned by the ſame Spirit: *i.e.* here is no place to ſeek for ſublimated ſpeech, or ſpeculation of humane wiſdom, but the evidence or demonſtration of the ſpirit and power thereof, &c. 1 *Cor.* 2. 1.

135. But more of this after the matter it ſelf hath been premiſed; We will ſpeak as to men of underſtanding, judge ye what we ſay.

Dan. 9. 7.

TO thee, O Lord, belongs righteouſneſs, but to us confuſion of face, even to all that are near us, and them which are afar off, throughout all the Countreys whither thou haſt driven us, becauſe of our iniquities.

Verſ. 15.

And now, O Lord, which haſt brought thy people out of the Land of (Spiritual) Egypt, and haſt gotten thy ſelf renown, as it is at this day.

Verſ. 16.

Let thy anger and fury be turned away from the Chriſtians, which are thy people.

Verſ.

Verſ. 17.

O, our God, hear the Prayer of thy Servant, and his Supplications, and cauſe thy face to ſhine upon thy Sanctuary, for it is deſolate, for the Lords ſake.

Verſ. 18.

Encline thine ear, O God, and hear; open thine eyes, and behold our deſolations: for we do not preſent our ſupplications unto thee for our own righteouſneſs, but for thy mercies ſake, which are very great.

Verſ. 19.

O Lord hear, O Lord forgive; O Lord hearken and do, and defer not: for thine own ſake, O my God, for thy people are called by thy Name. Amen.

An

EXHORTATION

To the

CHURCHES,

PARTICULARLY,

And by name that of *England*, now piously ſolicitous for the moſt excellent Forme of Church-government.

THus have you had an account of the Slavonick Churches, eſpecially that of *Bohemia*, and, the maine of that, the unity of the Brethren of *Bohemia*: to what end, was alſo touched towards the end of the Hiſtory (§. 132,133,134.) *viz.*: that thoſe, who endeavour the Reformation of Church-affaires, may even from hence be *furniſhed* with ſome thoughts conducing thereunto. I ſhall now renew my addreſs to you with whom I began, O! you, the Churches of the Britane World. *Amongſt whom* your controverſie about the moſt excellent way of Church-government *hath been in agitation* for the ſpace of an entire generation, and that even to the violent ſhaking of the whole State *or Secular government*. Who would have

thought it, that such a question so very inconsiderable at first sight, could produce so great tempests, earth-quakes, and flames. Herein it hath appeared, what the force of zeale is, which is once set on fire for God, and Liberty of Conscience, whether it be right, or wrong: and how *Circumspect* they had need be; that look to hear the whispering of the still Calme, and the wholsome instructions of God himself.

When ever you shall once have an opportunity to determine among you this affaire of your so great concernment, (and it is the Interest of whole Christendome to have it rightly determined) You, and *by your means*, the Churches, must call upon God, that you all (*viz.* your Pious *David* restored to you, with the great Senate now sitting, and the Ecclesiasticall Synedrim to be convened, and whoever shall be entertained for Counsell in these sacred things) may be governed by his holy Spirit, that your Consultations may have a good issue, such as may be for the glory of God, and yours, and the Churches salvation: Amen.

And because God in his ordinary course works by ordinary Means, and trust on Divine Providence doth not exclude, but include humane Prudence. It will be needfull, (*after the seeking of Grace from above*) that whersoever any thing of sober Counsell may be had, it may be prudently sought out, modestly communicated, and diligently pondered, that so at last in the depth of wisdome, that which is found most excellent, may be chosen, decreed, and setled. Nor can there be wanting hope of good success, when it once appears, that you are willing seriously to traverse the business, not to huddle it over, but, to heare the many preparatory deliberations, (both those at home, and elsewhere offered) and then after all things be truly *sifted*, to come to a Conclusion. For the sighs of holy men unto God for you will not be wanting, as also, neither good Counsells from all Corners to be suggested; God also will come in with his direction and blessing. Now

Now, *because* the Catholick Church is one, whereof we are Citizens, even all that beleeve in Christ, in whatsoever particular Churches, or Nations they be dispersed: Communion of Saints requireth, that, upon occasion we make a common Collection of desires, and prayers, votes, and judgments, for the comfort and advantages of undertakings for the common good. In confidence hereof I though a Stranger, have yet adventured to speak my mind, and yet not mine, but the Judgment of my Church, and of some pious wise men, Luminaries of the Church, which have given Testimony to the Constitution of Affairs amongst us, as they were, *viz*: that this way of Church-government, is the very same which Christ instituted, and Apostles used; or else the neareſt to it, and therefore 'tis to be wished it were setled in all Churches. (See the premised History, §. 76. 79. 80. 82. 85. 90. 94. 96. 106. 107. 108. 111. 112. 113. 115. 122.) But is it so indeed?

We boast not of Perfection, which we know is not to be found on this side Heaven; neither doe we prefer our selves before others, being conscious of our own defects. But that we may not be wanting to the Cause we have undertaken, (and verily that which is *any where* good ought to be made common) we say they which have given their approbation of this Church-government may seem not to have been deceived: in that, First, so reverend men, cannot easily be said to want Judgment, nor yet to be led aside by affection, such as sought to please some obscure persons in the World, giving us just cause to fear, that in extolling such, they did the rather impaire their own reputation. This is evident in *Erasmus* (Hist. 70.)

Yea, and if any man will but seriously weigh these things in the ballance of his own Judgment, he will scarce evade his being of the same mind: *Viz.* If he considers, [*a*] that not any one, but many began this Unity, (*Histor.* 45. *Annot.* p. 78.) [*b*] and these not lead by self conceit, but the zeale of salvation; [*c*] not out of *luxuriancy* of wit,

but ſenſible and tender conſcience, (*ibid*) [*d*] not precipitantly, but with manifold deliberations for many years ; (*Hiſt.* 47. 90.) [*e*] not with preſumptuous confidence of themſelves, but with fear and trembling, making many and heart-breaking Prayers to God to this purpoſe, (48. 50. 60.) [*f*] and with great reſpect had to *Judicious* men, ſeeking counſell, whereever any could be hoped or looked for: The *Romans*, *Greeks*, *Waldenſes*, *Huſſites*, *Lutherans*, &c. (61. 66. 68.) [*g*] alſo with full purpoſe to try all things, and hold faſt that which was *any where found* good ; inſomuch as they ordained it a Canon among themſelves, if any appeared any where better reformed, they would be obliged to *joyne themſelves* to them : (67.) In no wiſe therefore doth this Unity favour at all of Schiſm. [*h*] Now all this while, whatever they had collected among them, they ſo diligently and cloſely ſtuck thereunto in their practiſe, that it may be ſaid to be throughly proved by the fire of Perſecution for the ſpace of two generations without interruption. Neither yet hath any thing to this day been found, which is better, *viz.* more conſonant to the Scriptures, and the practiſe of the Apoſtles, or more for the ſatisfaction of the Conſcience.

But moreover, we want not for theſe things more weighty, and as it were demonſtrative Arguments : As Firſt, that this Church of the Brethren hath *all along* been ſuch a body, as the Apoſtle would have the body of the whole Church to be ; a *Conjunction* of Saints, by the work of the Miniſtry for mutuall edification in the Unity of faith, and unto the exerciſe of unfeigned Charity fitly framed together and compact, by that which every joynt ſupplyes, from the inward working power (*Epheſ.* 4. 12.) for here, all are in this manner (ſome being members of others) knit together, by common Lawes unto common edification : not by the charmes of any outward Splendor, Wealth, or Honour, or chaines of any compulſory violence, but ſet together only by the inward working power and

and glew of the ſame Faith, Love, and Hope.

Secondly, becauſe ſuch a Polity, as is that of the Brethren-Church, is of that nature; that however it ſubmits it ſelf to the Polities of the World, yea to all men for good, yet it will loſe nothing of that Church-liberty, which Chriſt hath purchaſed for it with his own blood, (as Mr. *Olevian* obſerves *Hiſt.* 115.) and which is more that it alwayes comports with every well-conſtituted State, and never diſturbs it, (that which is altogether to be wiſhed, ſeeing that the State, and the Church, both combining for the welfare of humane Society, muſt differ only as Outward and Inward.) For ſuch a Church-government as this *is ſutable* to a Monarchical State, becauſe it hath Epiſcopacy; to an Ariſtocratical, becauſe it hath a Senate; to a Democratical, becauſe it hath Synods. Therefore *Calvin*, and *Bucer* (both for the Order of the Brethren, *Hiſt.* 79, 80.) being called unto divers Places to reform the Churches, each of them ſo applied himſelf, that he accommodated with the Secular government: *Calvin* in the Commonwealth (of *Geneva*) conſtituting a Presbyterie. *Bucer* in the Kingdom (of *England*) leaving there (what he found) Epiſcopacy to continue, and remain. But whether or no they did well to part aſunder, things which when joyned together have a better operation, thoſe thence ariſing, (and unto ſo much miſchief among the Brethren molefting) controverſies and contentions give *too much* evidence. Perhaps if they had hearkned to that of *Solomon*, a threefold cord is hardly broken, they would not have had ſo much ſad experience of thoſe breaches.

Thirdly, Another Argument of much validity for ſuch a Form of Church-government as this is: It carries within it ſelf, antidotes againſt the evils which may annoy it, *viz.* Order, and Diſcipline, whereby it either prevents diſorders, or elſe, if they ſteal in, ſuppreſſes them, *v. g.* [a] that there is no place open for Ambition and Simony, no man run-

running of himſelf, or before another, but all coming when they are called, and going when they are ſent, not otherwiſe to another place, or at another time. Nor is any preferred to any function at the pleaſure of any one (with acceptation of Perſons) but of all; there being leſs hazard in the common judgement of all then of *any* one, and becauſe all are as any one, in their lyableneſs to erre; they alwayes faithfully make him of their Counſel, which cannot erre. *i. e.* God: Firſt, in all their Synods, before the Election of any Miniſters (Paſtors or Biſhops) making prayers unto God, joyned with faſting an whole day (as *Acts* 13. 2, 3.) [*b*] As for Covetouſneſs, the Antidote here is their very poverty, unto which they are all accuſtomed, both by neceſſity it ſelf, they being not allowed any large ſtipends; and by the Laws, forbidding them the care of ſcraping riches (See *Annot.* p. 98. 6, 7.) [*c*] the bar which is here put to Arrogancy is, that, this vice of pride being diſcernable as hateful, who ever bewrayes any ſwelling thereof, puts a ſtop to himſelf in that very thing as to his own preferment, [*d*] an Antidote againſt contentions is not wanting, here being the endeavour of brotherly love in all: Or if any thing breaks out of humane infirmity, ſome friends are alwayes at hand for the reconciling thereof: [*e*] nor is here any place for Hereſie, or Heterodoxie, where none uſe to have any thing ſingular, but all frame all things unto Conſent, and *Harmony*, and where all are exerciſed rather in the practiſe of Chriſtian love, then in ſubtile ſpeculations about Faith. [*f*] Neither doth any one by diſputing, or writing, riſe up againſt another, (whereof there are ſad examples in other places) becauſe of the common bands of Order, he neither dare nor can. (*g*) Laſtly, there are no occaſions of curioſity, ſuch as are vaſt Libraries, wherein buſie bodies may at their pleaſure tumble, and dangerouſly involve themſelves: for all are here taught moſt what to delight themſelves *in books of Divinity*.

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Beſides, the Apoſtle pronounceth thoſe Churches bleſſed where the ſervants of God are received as the Angels of God, yea as Chriſt Jeſus himſelf (*Gal.* 4.14, 15.) Now it is Mr. *Altingius*'s obſervation (*reading* the Order of the Brethren) that all things are there among them directed with ſingular care, unto Piety, and due Reverence of the ſacred Order. But if it be ſo; we have the true Picture of the Kingdom of God, and hope of that bleſſing and life for ever, promiſed to Brethren that dwell together in unity, and having all the ointments and dews of divine grace in common.

If I had ſcope, I might write a large Commentary, how Chriſt founded that ſpiritual Kingdom of his (which he is pleaſed to have in the World indeed, but not of the World) and how it was adminiſtred by the Apoſtle; the eaſier to let you ſee the enormities of thoſe Chriſtians, which diſ-figure this ſpiritual and celeſtial Kingdom, by tranſ-figuring of it into ſo many, worldly, earthly, corporeal and carnal Forms, and what *good* hath *at any time* to this day been done, or not done, by ſo many new tranſformations and reformations, but I may not dilate my ſelf. I therefore bend my knees to the Father of our Lord Jeſus Chriſt, that for the riches of his glory he would give you to be ſtrengthened with might in the inner man, by his Spirit, that being rooted in love, you may comprehend with all Saints, what is the breadth, and length, and depth, and heighth; and to know the Love of Chriſt which paſſeth knowledge, that you may be filled, even unto all the fulneſs of God. (*Epheſ.* 3. 14.)

Some may ſay, by ſo much extolling the ſtate of your affairs, what would you have? would you perſwade us to them? I anſwer, If theſe things be good, ſurely they are communicative of themſelves, and that they ſhould be made common, ought not to be matter of *diſpleaſure*, but deſire; and if it be well with my ſoul, I cannot but

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ſay with *Paul*, I would to God, you were all as I am, excepting theſe bonds of my Affliction *(Acts 29. 29.)* I ſeek nothing herein for my Church which now is not, nor for my ſelf which am entring upon my grave: But for thee, O Catholick Church, the Mother of us all; whom I ſo love, and reverence, that I cannot but wiſh, it were ſtill better with thee, whereever, however, and in what part ſoever it may be better. I was not born to be factious, nor have I lived ſuch, nor will I dye ſuch, but will adhere to Chriſt only, together with them which he hath given to be my guides, or whereof he hath made me guide. I would it were given to all that call on the name of Chriſt to perſwade the ſame thing, that having Chriſt *(* only Chriſt, bare Chriſt) for their leader, they may not know *Paul*, *Apollo*, *Cephas*, or any whomſoever; and fixing to themſelves the mark of that one ſalvation, and eternal glory, they may ſuperſede other vanities, (contentions about Primacy, Predominancy, Titles, Revenues, as worldly impertinent vile rubbiſh.)

But dare you ſo mean a Perſon move ſuch things? I anſw. Give me leave to indulge my grief, which conſumes my bones, for the ruine of my Church, and the Fear of yours. I ſay the ruine of the Church, both mine, which is now already in its rubbiſh, and yours, which is in great danger unleſs the tender mercies of God prevent you. O Chriſtians, the love of Chriſt, and the deſire of the common ſalvation compels me *thus to ſpeak unto you.* I do that which *Job* did, when caſt on the dunghill, ſaying to his friends about him, I teach you being exerciſed by the ſtroke of God upon me, *Job* 27. 11. If I take the boldneſs ſo to exhort you, I adventure upon no more then is enjoyned a duty to all Chriſtians; *(1 Cor.* 14. 31. *&* 2. 13, 11. *& Heb.* 3..13.) ſhould I give counſel too? yea; by the ſame Law *with* that very poor Citizen, and of no account, who yet, his countrey being in danger was bound if he knew any thing, to bring relief thereunto by counſel,

counſell,(*Eccleſ.9.17.*)and with that Maid-ſervant which durſt counſel her Lord,the General, 2 *Kings.*5.3. Hear ye me which fear God ; my words ſhall not be wind, but ſubſtance, they ſhall not utter any private matter, but that of the common ſalvation.

I well know the *Genius* of humane nature, how incident it is to every one of us to pleaſe himſelf in his own, and to deſpiſe others in compariſon with himſelf. The Cedars will admire their heigth, the Oakes their ſtrength, the Palm their handſomneſs, the Figs, and Vines their fruit,but the Whin is contemned for its ſhrubbedneſs,that even the beaſts of the field can tread it under their feet, (*Judg. 9.*) *Be it then* that the *Bohemian* Nation were the leaſt of Nations, the *Bohemian* Church the leaſt of Churches, and the *Bohemian* Church of the Brethren, the leaſt part of that Country : what then will follow ? that he that is great can learn nothing of a little man ? hear Chriſt, that Eternal Wiſdom, what did he when the great Apoſtles contended for the Prerogative of greatneſs in the Kingdom of Heaven ? he takes a little child, and ſetting him in the midſt, ſaid ; *Verily I ſay unto you, unleſs you be converted, and become as a little child, you ſhall not enter into the Kingdom of Heaven,* (Mat. 18. 1, 2, 3.) Make application thereof, and you ſhall be your own teachers, O ye great Doctors ! I hope you all believe, that Chriſt is ſtill with us, and will be to the end of the World, to behold our behaviour, and to hear our contentions about *greatneſs* yet continuing. Nor muſt there be wanting ſome little ones,to be ſet in the midſt of the Great ones,and appointed to be their pattern.

Contend then O Great Churches, among your ſelves if you pleaſe, about the Preheminence ! whether the *Grecian*, or the *Roman* ; the *French*, or the *Engliſh* ; the *German*, or *Helvetian be the greater* Church ? ſtrive about *the notion of* faith, for Ceremonies, or Hierarchy, as fiercely as you can : Behold Chriſt preſents

ſents you *in the midſt* with a little child, and (as *Zanchy* hath it) an Infant ſtript of all pomp, and dreſſing, conſiderate for nothing but ſimplicity, knows not any thing of preferring it ſelf to others, quarrelling with any, *coveting* wealth and honours, only skill, to keep at home, to do its own buſineſs, not to intermeddle in other mens matters; to ſerve God in ſpirit, and truth, to *look up to* Heaven, to renounce *truſt* in the Earth, and to fear, and take heed of nothing ſo much as not to offend God or man by neglect of any duty, and being taken up with theſe things, hath learned to brook *privacy of life*, and to bare contempt: In this manner if any man humble himſelf, the Lord promiſeth him a majority in the Kingdom of Heaven, *ver.* 4. and ſaith, whoſoever receives ſuch a little one in the name of Chriſt, Chriſt will receive him, *ver.* 5. but on the contrary, if any offend ſuch an one, he threatens him with a burdenſome ſtone, and the bottom of the ſea, *ver.* 6. and with all at once denounceth an eternal woe to all which avoid not ſcandals when they can, *ver.* 7.

And what elſe, did the Apoſtle inculcate on his *factious Corinthians*; ſtriving about fading toyes, and that even before Infidels. If we have (ſaith he) any caſes of things pertaining to this life to judge, why ſet you not them to judge who are leaſt eſteemed in the Church; I ſpeak it to your ſhame, 1 *Cor.* 6. 4. What if the ſame Apoſtle to our ſhame ſhould ſay even to you (as there to them) O! O you (Corinthians!) that are wiſe, that are rich, that raign without us! (*ver.* 4, 8.) For truly the things for which you contend, are only of this life. Rank, Eminency, Poſſeſſions, Revenues, Authority, Repute, and the like Prerogatives, but how ſmall a thing is *all* this for you, which ſhall judge the world (*v.* 2. & 3.) which, are in expectation of the Throne of Chriſt; and his bleſſed Kingdom to Eternity (*Apoc.* 3. 21.) So that, whilſt you that are ſo great contend about things ſo ſmall, behold God ſets before you ſome that are contemptible, and of

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the loweſt form, that you may begin even of them to learn to do better. Thoſe I mean which groaning under Chriſt's Croſs, may thus addreſs to you that ſhine in glory. God hath ſet forth unto you *us* as appointed unto death: for we are made a ſpectacle unto the world, to Angels, and to men, we are fools for Chriſt, and you are wiſe in Chriſt, we are weak, but you are ſtrong, ye are honourable, but we are vilified, to this very time we both hunger, and thirſt, and are naked, and buffeted, and have no certain dwelling place, and labour working with our own hands; being reviled, we bleſs, being made as the filth of the World, and the off-ſcouring of all things, &c. (1 *Cor.* 4. 9, &c.)

Thus *Paul* minds them of theſe things in 1 Epiſt. to *Cor.* and what heed they gave to him herein, appears in the ſecond Epiſtle, where he once and again reproves them, that they deſpiſed his Apoſtolical meanneſs, and ſuffered themſelves to be led *away* from the ſimplicity of Chriſt, by them which were addicted to pomp, and great ſwelling words, and full fed with large fat morſels, and no wonder, for ſo it was with the *Lord* of the Prophets and Apoſtles, that by reaſon of this meanneſs, and meekneſs, (*Iſa.* 42. 1, 2.) his croſs and afflictions, he was ſo contemned, that he was counted unworthy to be look't upon (*Iſa.* 53. 2, 3.) the World alwayes looking after nothing, but power, pomp, and ſplendor, doth ſo love to deceive it ſelf, and let the Godly take heed, and beware of it. For the fooliſhneſs of God is wiſer then men, and the weakneſs of God is ſtronger then men; God making choice of thoſe things which are baſe to the world, and nothing worth; yea even thoſe things which are not, to aboliſh thoſe that are, that no fleſh might glory in his ſight, (1 *Cor.* 1. 28, 29.)

However then I heartily wish you (O you great *Stickers* in the great Churches) ſome great *Joſeph*, which may beſpeak his brethren with authority, why fall ye out

in the way? (of Heaven) (*Gen.* 45. 24.) or a *Moſes*, to cry out to you, men, and brethren, why do ye wrong to one another? (*Acts* 7.26.) or an *Hezekiah*, to charge you, as he did with royal Majeſty the Levites, and Prieſts. My ſons do not ſwerve any more; for God hath choſen you, &c. (2 *Chron.* 29. 11.) Or elſe a great *Conſtantine* who gently reproving his Biſhops the Miniſters of Chriſt, burned all the books of *controverſies*. Yet, what forbids, that I ſhould not tread in the footſteps of Chriſt? and ſetting before you, great Apoſtles, a little child in the midſt, and ſhew you, what leſſon you *muſt* learn of him. What hinders alſo, but that the Apoſtles counſel may be urged, that quarrel being ariſen among you about thoſe things which concern this life only, the judgement hereof may be committed to them that are the loweſt in the Church? This will be of Divine right; whatever otherwiſe reaſon of State may ſuggeſt to them, which underſtand not, nor will underſtand the State of the Kingdom of Chriſt.

In confidence then of this Divine right, the *Bohemian*, though the leaſt of *all* Churches, and oppreſſed, intreats You, *the* Churches of greater Magnitude, to ſuperſede your contentions about matters ſo ſmall, ſo fading, and of no value. What? will you contend for the Prerogative of Place, and dignity? when Chriſt did ſo ſtraightly forbid his own, all deſire of honour, and commanded, that he that affected the primacy ſhould be thruſt back to the laſt place (*Mat.* 20. 26. &c. 23. 11, 12.) for titles? when the meekeſt Lord condemned the Phylacteries in the Phariſees as a piece of ſtinking pride, (*ib.* 5.) and would have his own count themſelves ſufficiently honoured with the mutual compellation of Brethren: (*ver.* 8.) Do you ſtrive about the higher underſtanding of the Myſteries? when we are here, all but infants, ſcarce underſtanding the leaſt part of that which by the goodneſs of God we ſhall know, when we come to the ſtate of

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Perfection. Why may not the one of them that have an imperfection in ſpeech, have a good underſtanding of the other, or at leaſt bare with him? Doe you contend for the right of Prebends? when Chriſt affirmes it better to give then to receive, (*Act.* 20.) and interdicts all his own, which he ſent forth to preach the Goſpel, the charge of the purſe (*Math.* 10. 9.) ſubjoyning this rule, *ye have received freely, give freely*: And verily that was matter of glorying to the Apoſtles, that they preached the Goſpel *gratis*, (even to the richeſt *Corinthians*) that they might not be burdenſome to any (2 *Cor.* 11. 7. & 9.) and it was the Character of a mercenary Preacher to ſtrive to be rich of the Goſpel. (*ib.* 20. and elſewhere often) Let the ſincere *Servants* of Chriſt then, imitating Chriſt, and the Succeſſors of the Apoſtles treading in the ſteps of the Apoſtles, glory in the Lord.

If you ſtill ſtick at *our ſmallneſſe*; we muſt ſay with *Syrac.* The Bee is ſmall among winged creatures, yet the fruit thereof is the *beginning of ſweetneſs*, Syrac. 11. 3. What more deſpicable then the Aunt? yet how often are we ſent to her as the Miſtreſs of Prudence? And may not a little Common-wealth be in greateſt Order, and ſo a mirrour to another which is greater? Be the boat greater or leſs, I am only but one ſtill, and the ſame, (as any underſtanding man will ſay.) Verily, *bigneſs* is of no vertue, (unleſs happily to ſink with its own weight) all action flowes from the forme. My Predeceſſors did adventure in the contentions of the Brethren of the Evangelici (in *Germany*, *Helvetia*, *Polonia*,) in a brotherly way to interpoſe, and by the aſſiſtance of God, did there doe ſome good. Why may not we, *the* relicts of *them*, cry out againſt the Relicts of contentioners? They durſt move *Maximilian* the Emperour to a Reformation of the Church, (Hiſt. 108.) why may not we the laſt, *reduced to the laſt* entreat the ſame? Our bleſſed Martyrs *Huſ.* and *Hieron*, in the midſt of the flames ſung Pſalmes unto God, in confidence

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of the goodneſs of their Cauſe. Why may not we be as them which inherit the ſame Cauſe to the laſt man; being to triumph with Chriſt by his power, not only in the Babylonian flames, but beyond them alſo, and the laſt flames of the World in the *Judgment day*.

But what would you have may ſome ſay? I anſwer, compaſſion; Compaſſion I ſay on your ſelvs, that you may not alwayes thus *deſtroy your ſelves*: O Chriſtians! how deſtroy? even as Chriſt ſaid, every Kingdome divided againſt it ſelf is deſtroyed, and a houſe divided againſt it ſelf cannot ſtand. For you, O Chriſtian people, how variouſly, how furiouſly, how perniciouſly you are divided, Heaven, and Earth can witneſs. I ſpeak not of the diſſentions of diverſe Nations, Cities, Families only, but even of the fallings of, and fallings out of the ſame Nations, Cities, Families, ſo many wayes amongſt themſelves as is elſewhere ſcarce to be paralleld; as if you deſignedly had conſpired to act contrary to what Chriſt hath commanded, that we ſhould be one. Mark, I beſeech you, what *Paul* ſaith: If the whole Church come together, and all ſpeak with Tongues, (as being taught of God ſtrange *Tongues*) and the Idiots or unbeleevers come in, will they not ſay you are mad? (1 *Cor.* 14. 23.) But what then would they ſay *or doe*, if they could now ſee the whole Church conſiſting of ſo many Chriſtian Nations and parties met in one place; and all theſe quarrelling, biting, ſlaſhing, and cutting of one anothers fingers, hands, feet, heads, would not the unbeleevers ſay we were hurryed by *infernall* Furies? And is it not thus? verily, this laſt Age, all the desks of Schools, and Pulpits of Churches doe nothing but contend, and create moſt bitter grudges againſt one another; ſo many railing and reproaching writings flying up and down in publick againſt one another, as that the World at this day cannot bare. All the Nations in *Europe* hath done nothing for more then 40 years, but what the *Midianites* of old did, when they were put into a frenzy at the ſound of *Gideons* Trumpets:

Every mans ſword being ſet againſt his fellow, they run one another through, and ſo fall by their own mutuall wounds, without the hand of any other adverſary. The Jewes and Turks ſee all theſe things and laugh; wondering how we ſhould thus be given up to a reprobate ſenſe, that ere their ſword comes to touch us, we diſpatch our ſelves with our own weapons, and then leave the reſt of us to be a prey to them. Thus did *Solyman* the Turkiſh Emperour laugh at us to our reproach and ſhame: who having taken from the Chriſtians 40 Kingdomes in *Europe* and *Aſia*, when it was told him, that the Chriſtian Kings and Commonwealths had entred into a League between themſelves, and were about to prepare War againſt him: Holding up his hand, and *dividing and changing* his fingers, ſaith he, as much as I fear that theſe my fingers will grow together, ſo much the uniting of the Chriſtians together: and ſo it was, for to ſtop the inundation of the victories of their then common Enemy, they could not agree among themſelves, nor yet can; but to overthrow themſelves they alwaies agree: Eſpecially of late, and with the greateſt rage of all, theſe laſt forty years, wherein ſo much Chriſtian blood hath been ſhed by the Chriſtians themſelves, as was never in the memory of man ſpilt by a Forreign Enemy, There is every where made ſuch havock of Chriſtian Kingdoms, that we may cry out with the Prophet, *If the Lord of Hoſt had not left us a ſeed, we had been as Sodome and Gomorrah.* Alas! Alas! Alas!

But O Chriſtians! are theſe things the ſhewing forth of your vertues to the praiſe of him that hath called you into his marvellous light? as the Apoſtle ſpeaks, and upon the account whereof, he calleth you, a choſen Generation, a royal Prieſthood, an holy Nation, and a people which God challengeth peculiar to himſelf, (1 *Pet.* 2.9.) Alas! Alas! Come let us appear in that ſhape, wherein he that formed us, hath *pourtrayed us* as to the life, in reference to himſelf and our ſelves. I

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mean, the Son of God, who being about to renew us after his own Image, begins thus to ſpeak.

[1.] *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of heaven*, (Matth. 5. 3.) But O you Chriſtians poor in ſpirit, where are you? Who is it not now that being full of conceit of himſelf, ſaith, *I am rich, and have increaſed my goods, and have need of nothing*, Apoc. 3. 17.

[2.] Our Saviour goes on; *Bleſſed are the meek, for they ſhall poſſeſs the earth* (v. 4.) Meek ones, where are you? Chriſtians indeed would poſſeſs the earth, but it is by fire and ſword, to divide it among themſelves.

[3.] *Bleſſed are they which mourn, for they ſhall receive conſolation*, (v. 5.) But now a days there is ſcarce any Chriſtian would receive comfort, but rather they would want none; *i. e.* joying, and jovializing, and living delicately *in this preſent world*.

[4.] *Bleſſed are they which hunger and thirſt after righteouſneſs; for they ſhall be filled*, (v. 6.) Where are ſuch now to be found? To hunger and thirſt after riches, and fill themſelves with the luſts of the fleſh, the luſt of the eye, and the pride of life, theſe are the general deſigns of men in all the Chriſtian world.

[5.] *Bleſſed are the merciful, for they ſhall obtain mercy*, (v. 7.) But to deal unmercifully with, and to rage againſt one another by force and fraud, theſe are now adayes become the Chriſtians Arts.

[6.] *Bleſſed are the pure in heart, for they ſhall ſee God*, (v. 8.) But we had rather have the world, then be purged from *the dregs thereof*; we had rather be luxurious then temperate; being become more effeminate then the *Old* world before the Flood, or then *Sodome* and *Gomorrha*.

[7.] *Bleſſed are the Peace-makers, for they ſhall be called the children of God*, v. 9. And how peaceable we are, our quarellings, clamours, and furious bickerings, whereby we deſtroy one another, ſpeak.

[8.] *Bleſſed are they which ſuffer perſecution*, (v. 10. *&c.*)

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Who believes this? except a few, poor, little, fooliſh, ſimple, doting, deſpiſed common people; the reſt of the Chriſtians would rather be Vultures, then Doves or Chickens; Wolves, then Sheep; the myſterie of the Croſs is with them a thing out of date.

Alas Chriſtians, how little do we retain of a Chriſtian, but the name only! Even thoſe which Chriſt ſaid *He* hath choſen out of the world, ſavour, ſpeak, ſeek now nothing elſe but the world; Alas!

And what do you Miniſters of the Goſpel, Maſters of the Chriſtian people, whom Chriſt hath ſent to call his Elect out of the World? hath he taught you to bring his people up to this? *Diogenes* the Philoſopher ſeeing an youth carrying himſelf uncivilly, ſtruck his Maſter, (ſaith he) do you teach him no better manners then ſo? The Chriſtian people are your *Diſciples*, O Paſtors! you are their Schoolmaſters *to bring them* to Chriſt (1 *Cor.*4.15.) are you not afraid, leaſt the Heavenly *Diogenes* (the Son of God) beholding, and ſo long bearing with the ſo diſſolute, and abominable manners of your Scholars, ſhould at laſt fall upon you with his ſtrokes? verily he threatens it (*Jer.*23.1.) Woe to the Paſtors, that ſcatter the ſheep of my Paſture, (and *Ezek.* 34.) Woe to the Paſtors, which feed themſelves, eating the fat, and wearing the fleece, killing the beſt, and yet not feeding the flock, not ſtrengthening the weak, not healing the ſick, not binding up the broken, neither have ye brought again that which was driven away, nor ſought up that which was loſt, but with force and cruelty have ye Lorded it over my ſheep, &c. As ſure as I live ſaith the Lord, I will require my ſheep at your hands, and cauſe you to ceaſe from feeding your ſelves; for you generally for the moſt part, (as ſure as the Lord lives) feed not, but only your ſelves, and there is no ſerious care of the ſalvation of your people taken by you. None of you will be poor, but all muſt be rich, wealthy, and wanting nothing, and how then

ſhould you teach others that bleſſed Poverty of Chriſt? None of you is meek in ſpirit, humble, and yielding to others, but you muſt have all yield to your ſelves, and who then ſhall learn Chriſtians meekneſs, and obedience? (that ſweet and eaſie yoak of Chriſt) In a word, you all decline the Croſs; either that whereby your ſelves *ſhould* crucifie the fleſh with the affections and luſts, or the Croſs, which when laid upon you by others, you ſhould patiently bear; and how then ſhall you frame others to the likeneſs of a crucified Chriſt, you your ſelves not at all conforming thereunto? Alas! All of Chriſt is become a Paradox to the Chriſtian people, becauſe their Leaders ſo repreſent, *or rather miſrepreſent* him ſuch an one. Chriſt teaching them one thing, and they by their examples teaching them quite another. Alas!

And *let me ſpeak* alſo to you that are Gods Vice-gerents, Kings, Princes, and others ſet in the High Places, to preſide with power to the Publick affairs of men. Do you never begin from your High Pinnacle (where God hath placed you as in *the* ſupreme watch-tower) to take a proſpect of humane affairs, to ſee what may be mended? Of you 'tis ſaid, The King ſitting upon his Throne in judgement, ſcattereth away all evil with his eyes, (*Prov.* 20. 8.) Verily it is the judgement of God, but *given* to you, whom therefore he hath called Gods, and the Sons of the moſt High, (*Pſal.* 82. 6.) It is yours then to ſit upon the Throne, but with your eyes open upon all things, *throughly* ſcattering away all evil things: Why then do you endure ſo many to be and remain in the Chriſtian World, which is ſubjected to your power? Why do you not by the power of the Sword (if Paſtors by the power of the keyes cannot or care not) *reſtrain* your Chriſtian people from thoſe ſo many flagitious outrages? why do you not by coercive power *bring* the Paſtors, which are fallen into great diſorders into order? why do any of you permit them to Lord it over them, who are their Lords? why

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do you ſuffer them, (whoſe duty it is to be yours, and the peoples Leaders in *ſpiritual* things) to immerſe themſelves in earthly engagements? The *Bohemians* I aſſure you were quick-ſighted in this matter, which concluded in the Council of *Baſil*, that the Clergy muſt have no part of the Secular government, and this concluſion they demonſtrated irrefragably *in a* Diſputation out of the Scriptures, continuing for the ſpace of fifty days (*Hiſt.* 38, 39.) inſomuch, they obtained, that among them from that time, they ſhould not be reckoned among the Eſtates of the Kingdom, nor make a ſeſſion any where in the Conventions of the Kingdom, or their Political Judicatories, until that very late overthrow of a Free Nation and Church, whereupon they were enacted to reigne, being *preferred before* the higheſt Order of the Nobility: But where now ſhall that of Chriſt hold? *But it ſhall not be ſo among you*, Luke 22. 26. Or, may Chriſtians chuſe whether they will hear Chriſt or no? But that voice came down from heaven, *Hear him.* The *Wiſe man* obſerves, that there be three things *under* which the Earth ſhakes, and a fourth which it cannot bear; *viz.* A ſervant if he be ſuffered to *reign*, a fool if his belly be full, an odious woman when ſhe is married, and an handmaid that is made Heireſs to her Miſtriſs, *Prov.* 30. 21, 22, 23. For abſurd and intollerable is this turning of things upſide down, whereof why do you ſuffer the world and all Chriſtendom to be ſo ful, O you Gods of the Earth, whom the Higheſt hath enacted to ſit on his Throne, and to ſcatter away all evil with your eyes? Shall it never be wanting under which the Earth muſt groan and tremble? Alas!

If ever were the time that you would be watchful, O Chriſtians! now is your time to watch; O! for the ſake of the living God look about you! that he would pleaſe to turn our heart to our Fathers, and our Affairs to that condition wherein it was in the beginning; that the Lord may not come and ſmite the earth with a curſe, *Mal.* 4. *ult.*

for truly we are come to that height of abomination (even by mutual perſecutions and butcherings of our ſelves) that as to thoſe very things wherein we think we do God good ſervice (*viz.* to *ſacrifice men*, John 16. 2.) God ſwears he never commanded them, nor hath it at all come into his heart; and therefore that he will diſſipate all theſe things, and overturn all with his ſword, *&c.* Jer. 16. 4.

There was in the year 1529. made in *Germany*, a Proteſtation of the Princes and Eſtates, againſt an Edict which came forth againſt Liberty of Conſcience; whence it is that even to this day the title of Proteſtants is given to the Evangelici: but behold, 'tis now 130 years ſince; and yet there is not wanting juſt cauſe of Proteſting againſt ſuch as tyrannize over the conſciences of men! not only thoſe, which then, as now, deſigning to reigne *alone*, would not ſuffer any ſo much as to mutter; but at this day, againſt you the very Proteſtants themſelves, that even you alſo have filled all places with mutual violences, and ſo you are doing ſtill; whileſt you are all zealous for Liberty of Conſcience, yet you are all in oppoſition againſt it among your ſelves; no man enduring to tolerate another, which differs never ſo little from himſelf. Alas! what will become of us? Shall it alwayes be that our proteſtations contradict out practiſes? What if God himſelf ſhould enter a Proteſtation againſt us all? That Chriſtians are no Chriſtians, becauſe they do not *keep the Commands* of Chriſt; that Catholicks are no Catholicks, becauſe they ſeek not the welfare of *All*, but of themſelves only; that the Evangelici are no Evangelici, becauſe they live contrary to the rule of the Goſpel; that the Reformed are not Reformed, becauſe going about to diſtinguiſh themſelves by Ceremonies, they differ not in their converſation. Alas! We are all out of the way: I alſo and my people: Wo to us if we reform not.

Now God that he may frame us unto this Reformation, doth not only proteſt in his Word, *Hear ye Heavens, and hearken*

hearken you Earth, I have brought up ſons, and they have rebelled againſt me: but in his chaſtiſements by bloody wars, and other plagues, and that yet we ſhould not be awakened? That yet *Jonas* ſhould tranſgreſs? that he, by reaſon of whom the ſad Tempeſt was now raiſed to toſs and wrack all, ſhould be lying ſtill in the ſides of the ſhip, faſt aſleep, ſo utterly careleſs of the danger, which was now like to caſt them all away? (*Jon.* 1. 5.) We all are as this *Jonas*, diſobedient to God, by reaſon of whom, the *Depths* of God's wrath are *ſtirred up*, even now ready to ſwallow up the ſhip of all Chriſtendom, *although* that of *Jonas* eſcaped: For there, though they were ſuch as worſhipped *other* gods; yet in the common jeopardy, they were all in common turned to their prayers, every one calling upon his god (*v.* 5.) We that worſhip but one God, even the very jawes of death cannot bring us generally to turn to God; but ſome ſcreeking, others are ſhouting, ſome periſhing, others are making merry; Alas! for the general confuſion in our ſhip. And which is more, there we finde *Jonas* confeſſing his fault, and the reſt, for the ſafety of whom, he *doomed* himſelf to be caſt away, not haſty to caſt him over-board, but ſeeking rather, if by any means they might ſave him: (*v.* 10.) But we *imputing* the cauſe of the Tempeſt one to the other, furiouſly poſt to deſtruction every one his fellow, whom he can: Alas! there, to get the ſhip to the ſhore, and ſave the nocent with the innocent, they all work as for life: (*v.* 13.) But with us, ſome ſweating at it even while they faint, others do nothing, others again taking the Oars from them that would rowe, others again if they ſeem willing to ſtir, yet ſome of them rowe this way, others that way, all confuſed, there being nothing but tumults, brawlings, fightings; ſome being ſo ſtark mad, that they make *holes* in the common bottome, reſolving, that they may ſee others periſh, to caſt away themſelves, Alas, Alas!

What will become of us if we go on to take this courſe?

of

of neceſſity the ſhip wherein we all are muſt needs be loſt; whether by the waves coming upon her from without, and we be overwhelmed by the invaſion of the heathen Nations; or from within by our ſelves, being thus enraged unto our own mutual deſtruction. Wo to thee O ſhip of the Church, that thou haſt ſuch Ship-maſters, ſuch Oars, ſuch Pilots; God change our mindes, and deliver us fromthis madneſs.

But then what counſel or hope is there? Much hope in the mercy of God, if men would hearken to wholſome counſel? what is that? Such as we finde in *Jonas*'s ſhip now ready to be caſt away, but *yet ſaved*, and in the City of *Nineveh*, now ready to be overthrown, but yet ſtanding: Firſt, that every offender, with *Jonah*, ſhould awake, and acknowledging his offence, humbly yeild himſelf up to the Abyſſe of God's judgements; perhaps by the ſame labour he may ſave others from periſhing, and himſelf alſo may finde mercy: And then, that the Pilots of this ſhip, the Heads of the Chriſtian world, taking counſel together among themſelves for the common ſalvation, order all things well, whereby *God may be reconciled*, and *man* may be *brought* into order: And laſt of all, that the whole people, ſtirred up by the good example, and warning of their Superiours, would ſuffer themſelves to be reduced, and brought home again as to God, and goodneſs, unanimouſly calling upon God, as they did both in the ſhip, and in *Nineveh*; and leaving nothing undone, nor giving over, what ever it is, whereby, they returning into peace with God, and one another, may take Oars, all as one man, and ſtrain all the ſinews of their endeavours, *to arrive* at the Haven of Deliverance.

But to come nearer the buſineſs, there are four Cardinal points of the Churches ſafety, *viz.*

1. That the whole Chriſtian People unite together.
2. That they be likewiſe brought into order.
3. That they knit together with the bands of Diſciples.
4. And

4. And then be filled with the Spirit of life.

First, Let them unite, I ſay, that they be not any more as ſcattered ſheep, or a flock of Lyons, Bears, Wolves, Serpents, and Baſilisks, devouring one another: but (as 'tis promiſed) peaceably lying down, and feeding together, the tame or gentle, with the wilde; the ſtrong with the weak, *&c.* as one Flock under one Shepherd; and yet not one ſo as a flock of Cattle, where all are alike one with another, but as an Army *well ordered*, (Cant. 6. 3.) as the Kingdom of the *Meſſias*, which was better governed then that of *Solomon*, (1 *Kings* 9. & 10.) as the City of the great King, (*Pſal.* 48. 3.) as the Houſe of God, (1 *Tim.* 3. 15.) Laſtly, as the living body, perfectly ſet with its various members, for various offices, and put together with all the joynts, and all full of the Spirit of life, (1 *Cor.* 12. 12. *Eph.* 4. 14. *&c.*) without which the reſt (as union, order, connexion) are all in vain; for let the parts and number of them be full, and ſet comely in their proper places, and well knit together, yet the body wanting only the ſoul, is nothing elſe but a carkaſs.

O you Chriſtian people, diſperſed through *Europe*, *Aſia*, *Africa*, *America*, and the Iſlands of the Sea, into ſo many Religions, Sects, Opinions, and multiplyed different Ceremonies, what elſe I pray are you now become, but as thoſe bones of Iſrael in *Ezekiel*, ſcattered abroad in the field of the world, (*Ezek.* 37. 1, 2.) O! that it would pleaſe God to bring on that day, wherein he will put forth his omnipotent power *among you*; to *command* that there may be a noiſe and a ſhaking, that ſo the bones may draw near one to another, and come together (*v.* 7. this would be the union) *Every one*, the one to the other, (even in his order) the ſinews knitting all together, the fleſh coming upon them, and the skin covering them over (*v.* 8. there would be the bands) and then the breath come from the four winds, to inſpire all that are ſpiritually dead, that they may live (*v.* 9, 10.) *viz.* the life of Chriſt, and who ſhall live when God doth this? *Num.* 24. 23.

You

You vainly wish, may some say, things impossible, and which can never come to pass; and yet we must wish what ever is good; and the holy Spirit teacheth us *so to do* (*Psal.*122.) that Jerusalem be one City well built, a City compact and put together every way within its self; (*v.*3.) where all the Tribes of the Lord go up together with one accord, to praise the Name of the Lord; (*v.*4.) where there is set the Tribunal (of Christ, *v.* 5.) to preserve peace and prosperity, as well within the walls, as in the Palaces; (*v.* 6, 7.) where all the Citizens of the Church are brethren, and friends in perfect peace, (*v.*8.) studious to seek and procure the common good: (*v.* 9.) he is therefore no good Citizen of the Church, that doth not seek, or at least desire and wish the common good thereof.

Every man seeks after that which he loves, they say. I therefore, because God hath enamoured me with the love, 1. Of Unity, especially that of the Church. 2. Of Order, especially in the Church. 3. Of Settlement, especially of the Church. 4. Life and Vigour, especially of the Church, cannot but be in pursuit of those things with all my desires, and having lost the less, our Unity, Order, Bands, Life, I cannot but pray for the greater, even the Unity, Order, Bands, and Life of the whole people of Christendome, in as much as Unity in the Community, is far better then community in paucity.

I would some greater and more famous Church, which is as a City set upon an hill, (*Mat.*5.14.) yea, lifted up above the Hills, (*Jos.*2.2.) would begin, and set an example to the rest: I mean of perfect co-implantation, perfect *Co-ordination*, perfect connexion, and perfect reformation, after the life of Christ, as much as may be on this side heaven; for in these doth the perfection, beauty, and salvation of the Church consist.

We ought to pray for the Unity of the Church, because he, which could not desire but that which was best, even he who is our Saviour, sanctifying himself to be a Sacrifice

Sacrifice for us, prayed for this, and that with tears: *Father, I ſanctifie my ſelf for theſe, that they alſo may be ſanctified in thy Truth,* (Joh. 17. 19.) *even all, that ſhall believe in me:* (20.) *That they all may be One, as thou Father art in me, and I in thee, and that they may be One in Us* (21.) *I have given them the glory, which thou gaveſt to me, that they may be One, even as alſo We are One:* (22.) *I in them, and thou in me, that they may be made perfect in One, and the world may know that thou haſt ſent me.* (23.) Alas! Chriſtians, be afraid! having loſt Unity, we have loſt that, whereby the world ſhould know, that we are God's people, and that Chriſt was ſent of the Father to be the Saviour of the world; had we kept this, we might have gained a thouſand worlds; O then, that yet, yet we may return unto Unity, that the world may know, *&c.*

But what Unity do you deſire? Even that which the Apoſtles began by the Command, and Example of Chriſt, under whom the Church was one Heart, and one Soul, *Acts* 4. 32. *i. e.* there was no ſtudy to make and maintain parties, but the ſame ſentiment and conſent in all, and the ſame deſigne of common edification (as among the members of the ſame body.) O that God would pleaſe ſo to give to us, one heart and one ſoul, that all the Paſtors with their ſeveral Flocks, and all the Flocks with their ſeveral Paſtors, the whole Clergie among themſelves, and the people among themſelves, all, the Rulers with their ſubjects, and ſubjects with their Rulers, and every Church with it ſelf, and all the Churches of the ſame Kingdom and Province within themſelves, may all be but one body, and one ſoul.

Open but your eyes, O Chriſtians! how without Unity, there is in the very foundation of the whole Fabrick of the Church, no ſtrength at all, but all to *tumble*, and running to ruine. In all things Natural, Artificial, and Moral, the only Baſe of Peace and Proſperity, is Unity, unto which all things, firſt, and laſt, above, and

below, on the right and left hand, must be so reduced, that if one goes, all go: In such a frame hath God made the world, and all and every thing in the world, to wit, the body of every living creature, (yea, and every Plant too) hanging together still with certain ligaments in every part. To the like form of necessity must all humane Society (and the Church also) be reduced; because where ever multitude is, there is confusion, unless that multitude (by vertue of Order) be brought to an Unity; break but Unity, it's unpossible but that the multitude should fall in pieces, and so to ruine: For it cannot be otherwise, but that plurality (not united together with the band of Union) must come to division, and from division to contention, and from contention to confusion.

2. But Unity is not enough for the full safety of the Church, and therefore Order must be added; because the Church is not a Body made up of Similar parts (all of like nature and name with themselves and the whole) as an heap of Sand, or a *stack* of Wood, or a flock of Sheep, or the body of a Snail, where 'tis not enough that the parts are together; but such as consists of divers members of distinct places, scituations, forms, and offices; as we see in a House, City, Army, and the Humane body; where every thing, the top, and the bottome, the end, and the end, the middle, and the middle, according to their degree, contains it self in its own place, and acts what it hath in special charge in its own sphere: and it must be thus, or else all is in a despairing case.

But what Order do we wish in the Churches? Such again as Christ hath instituted, and the Apostles observed, *viz.* That there should be some to govern, and go before, and some to follow and obey, in a legitimate subordination *of the lowest to the highest*: and especially, that every one abide in the Calling wherewith he is called, not forsaking his station, nor intrenching upon anothers, (1 *Cor.* 7. 17.) Christ hath set us an example herein; who (executing

cuting the Office of a Prophet in his life, of a Prieſt in his death, and of a King in heaven) whilſt he was yet in the exerciſe of his Prophetical Office, and they would make him a King, he declined it; (*John* 6.15.) they would have him take upon him to diſtribute outward poſſeſſions, he refuſed it, (*Luke* 12.14.) and he commanded the like to his Apoſtles, not to intermeddle with ſecular affairs, (*Luke* 22.26.) It is then confuſion in the Church, when perſons called to Eccleſiaſtical Offices, ſhall entangle themſelves in Civil Miniſtrations, Poſſeſſions, Dominions, Judgments, Wars, or contrariwiſe hereto. Of the former way of confuſion, all ſee a plain inſtance in the Papacy; where Church-men having gotten into their hands the power of both ſwords, exerciſe Spiritual and Secular Government. Of the latter, they which are any thing well-ſighted, may ſee it true in part of the Reformed Churches; where thoſe of the Civil Power have forced away the power of the Spiritual Sword, out of the hands of the Paſtors of the Church, and do not indulge them the exerciſe hereof. To this purpoſe *Olevian* that godly Divine, hath an obſervation, which gives me occaſion to give a ſeaſonable and uſeful warning to the Church of God; and indeed, ſuch is the abominableneſs and miſchief of the danger I would give warning of, that a kinde of neceſſity is laid upon me, ſo that I muſt ſpeak.

Thus *Olevian* (as before, *Hiſt. Pſ.* 53. § 115.) When I behold the ſad face of the Reformed Churches in *Germany*, plainly, I am all over ſet in a trembling; I perceive Secular Powers have been the *Accommodations* of the Church; but now in many places they are turned into *Dominations*, and they Lord it ſecurely at their pleaſure over the Churches, and ſo over the heavenly Doctrine, *&c.* What this means, *John Valentine* of *Andreas*, a choice Divine of the Lutherans (in his Auguration Sermon or Speech at *Tubinga* in the year 1642.) tells us in theſe words; The impotent Uſurped Power of the Pope over

Emperours, Kings, and all power of State and Magiſtracy (which one may call by, an unuſually, but not an unfitly name, Papal-Magiſtracy) with a Divine Spirit of Power; ſet at liberty their Rights, Dignities, Crowns, and Scepters; and being reſtored, upheld them by the Authority of the Divine Word. Now Satan eaſily perceived what an incurable wound was given him, and how the very foundations of his Kingdom were ſhaken by this liberty of the Magiſtrate *reſtored*; therefore ſuperſeding all force and violence, he takes to his Arts, and Stratagems, and attempting that which no man *ſuſpected*, (an unworthy return indeed for ſo great a benefit) inſtead of Papal-Magiſtracy (the Tables being turned) he *inſtitutes* Magiſtratical-Papacy, and *foiſted* it into the Church, ſcarce, as yet, gotten out of the Roman dungeon: Would you know what this word means? 'Tis ſad indeed, and that which is very prejudicial to the *proceedings* of the Church affairs; I had rather you ſhould have it in the words of *Conrad Schliſſelberg* (formerly an excellent Divine of *Ours*) than in mine own. *Imperial-Papacy*, ſaith he, is the confounding of "the Church, and Civil Power; wherein the Secular "Lords in Courts and Cities, under pretence of keeping both the Tables, ſnatch to themſelves the Spiritual "Sword, and make themſelves Lords over the Church, "and the Miniſtery of the Word: Preſcribing *Forms* of "Obligation, and of Teaching, Praying, making Sermons, "Honouring the Magiſtrate, Taxing offences and Errors, "Adminiſtring the Sacraments, and Keyes, and *ſetting up* "Ceremonies in the Church; ſuch as are now dangerous, "doubtful, and contrary to the Word of God; and they "will have to be in their own, and their Courtiers and "Senates hands, the Supreme, and Dictator-like power "of hearing, taking cognizance of, and determining all "Eccleſiaſtical cauſes, and of chuſing, and calling Mi-"niſters, and diſ-officiating the ſame, whom, and when "they pleaſe, whether the Church will or no *conſent* "*hereunto*,

" *hereunto, or dissent*; and all to this end, that themselves " may not be reproved, and admonished by the faithful " Preachers, from the Spirit of God, and that the Civil " Peace (as they account it) may be preserved. Thus *Schlisselburg*.

And *John Valen.* of *Andreas*, Printing on purpose a little Book, entituled *Apap*, i.e *Papa* inverted; to shew the prodigious abominations, and fatal effects of that new Monster, *Imperial-Papacy*: That it is the most desperate crafty stratagem of the Devil, to frame for himself of Ministers of the Gospel Masters of State, and transform the *Servants* of Christ into *Servants* of men; and to *hang fetters* upon the Prophets, to make them either dumb, or fearful to speak, lest they should be *Reprovers*, (Ezek. 3. 25, 26.) *Chrysostome* was in the right; This is the cause of all evils, that the Authority of the Governours of the Church is lost, and they be not had in Reverence, Honour, and Fear, (*Hom.* 2. on the 2. of *Tim.*) for verily, when the Magistrate will not be reproved, neither will the people;

For, { *Let's but see th' Mode Royal,*
{ *And who'll not be Loyal?*

And then the Church becomes such as it was in the time of the Prophets, *Licentious, Contumacious*, and *impatient of all Controul*: Let no man strive and reprove another, for this people is as they that strive with the Priest, *Hos.* 4. 4.

Whence it comes to pass, that in those Churches (where *Imperial-Papacy* rules) one of the Keys of the Kingdom of Heaven is neglected, despised, lost. I did not know it, the *Omniscient* is my witness, and to this very day (for what hath an incurious man to do in another man's charge) for ought I know, I might have been ignorant of it, but that some 14 yeers ago, by chance I came to the knowledge of it: Excuse me as to the name (of place and person) and I'le relate it to you in few words. It hapned that in the chief City of *Germany*, I had some speech with the chief Pastor of the Church in that place; He told me, he had

had a good while longed for an occasion to know, whether a Book which he had read, (*viz. The way of the Discipline and Order of the Churches of the Brethren in Bohemia*) did contain the true story of that Church, or only a Model, how a Church should be constituted? I asked, why he doubted it. He answered, because I cannot imagine any such Church *should*, or can at this day be found in the world. I answered, 'twas an History, not a Fiction there related, and that indeed there was really such Orders and Constitutions, though they were not enough observed: and therefore now we that would not be governed thereby, are under the chastisements of the Discipline of heaven. Saith he, O happy you, that had both the Keys; we have lost one of them, that is, the binding Key. We are appointed to be such Stewards in the House of God, as are bound (as it were) to set open the Barns, Cellars, Chests, and all Treasuries, and not at all to shut them; so that we cannot but give holy things to dogs, and cast pearls before swine. I have known (saith he) some persons in my Congregation, very prophane, covetous, extortioners, drunkards, adulterers, admitted to Confession, and the Supper, *which must be* by me absolved to day, and for certain would be found to morrow returning to wallow in the mire. I told him, they were not to be admitted unless they would engage to reform. He answered, I tryed that, but could not carry it on, they defame me as some new Papist, or Calvinist, my life is bitter to me, *&c.* and so began to sigh and weep.

I tell you a true story before God, who is a most faithful witness; if haply even by this, the enormity and deadly mischief, as well of the *Imperial-Papacy*, as the *Papal-Empire* may be made manifest; for by the one, as much as by the other, is the Order of the Church shaken, even in the very foundation, sin and judgment being filled up to the measure by such breach of Order. Is there not some likeness between the Papal Empire of the *Evangelici*, and

that

that *Micah* of Mount *Ephraim*, making himſelf a new God for his Houſe, and having a Prieſt to perform the Service as ſhould be by him preſcribed? (*Judg.* 17.) Doth it not reſemble the Policy of *Jeroboam*, ſetting up Calves to be his Gods, and Calviſh Prieſts to be Miniſters, becauſe (forſooth) the reaſon of State ſo required? Mark, I beſeech you, the Founders of the old and new Church, and the many Reformers, and Transformers, their divers (and even contrary) wayes! God will not be mocked; that which any man ſowes, that he ſhall alſo reap. *Aaron* the Prieſt, with *Miriam* the Propheteſs, go about to ſhake off the Authority of *Moſes* their Prince, and they are puniſhed by God with Leproſie, (*Numb.* 12. 10, 11.) King *Uzziah* again on the other ſide, caſting off the Authority of the Prieſts, uſurps their office, and he is alſo puniſhed *by the ſame hand* with Leproſie, (2 *Chron.* 26 16.) Now then, whilſt among Chriſtians both theſe offences are committed, ſhall we wonder, if thoſe of both the extreams be *avenged* with a ſpiritual Leproſie, and other plagues? Would to God the Roman *Aaron* with his *Miriam* (his Regulars) would confeſs their errour, and render to *Cæſar* the things that are *Cæſar*'s, contenting himſelf with that which is allotted to him, the ſpiritual charge and care of Chriſt's Flock, (*John* 21. 15.) But behold in *Aaron* and *Miriam* ſome hopes of *pardon* (*Numb.* 12. 15.) which comfort we finde not for the Imperial-Papacy; for it is written, *The Leproſie cleaved unto Uzziah the King, unto the day of his death*, (2 Chron. 26. 16.) I would therefore they would make haſte to get them out of the Church, (*v.* 15.) *i. e.* to reſtore the power of the Keys of the Kingdom of Heaven, which is given to the Church from above, but by the corruption of men, and the policy of the Devil, now taken away from it: Verily, 'tis high time to repent, and repair the impaired Order of the Church.

3. I paſs on to *Diſcipline*, as the Mean, Ligament, and Bond ordained from heaven to keep the Church in Unity

and

and Order. Christ calls it *Salt*, (*Mark.* 9.50.) because as salt resists putrefaction, and makes food savoury and wholsome; so the Discipline of manners heals corrupt manners, and makes us careful to keep our selves within the bounds of our duty, and therein to work out our own salvation with fear and trembling. It was not without cause that our Lord said, Every man shall be seasoned with salt, and every sacrifice shall be salted with salt; *v.* 49. and it must of necessity be understood of the Discipline to be extended to every man which offers himself up a sacrifice unto God: For the command of God is strict, (*Lev.* 2.13.) *Whatsoever thou offerest to the Lord, thou shalt season with salt: Thou shalt not with-hold the salt of the Covenant of thy God from thy gift: in every offering thou shalt offer salt.* I would those Imperial Papists which would have their Churches to be without all Discipline, and their sacrifices (themselves) without all salt, would seriously consider, how in despight of God, exempting themselves from all Discipline, they affect a most dangerous licentiousness of spirit.

But who shall administer this Discipline? Who shall apply this Salt to the Sacrifices of God, (to sanctifie all souls to God?) Christ makes the answer to his Apostles, *You are the salt of the earth*, Matth. 5.13. They are then to be the Pastors of the Church, the Successors to the Apostles in their Office; They therefore that wrest out of their hands the Church Discipline, would have them to be salt without all savour: What is it to deceive a man's self, if this be not it? To have *food* sweet rather then wholesome. After Christ had said, *Ye are the salt of the earth*, he addes immediately, *but if salt* shall be as if were not (rendred insipid, or *lose its savour,*) *wherewith shall it be seasoned? it is henceforth good for nothing, but to be cast away, to be trodden under foot.* Consider I pray, which of you would have your Salt (your Apostles) to be without salt; such as yet you do (what in you lies) to make them

to

to be in the ſight of God. O how deſerving theſe things be of our utmoſt conſideration!

But granting the neceſſity of Diſcipline in the Church; of what kinde would we have it? I anſwer, Such as Chriſt inſtituted, and the Apoſtles obſerved: Watchful, ſtrict, and ſevere, wholly ſpiritual, and for edification. *Watchful*, to be extended to all that are exorbitant, though yet according to the degree of the offence, (*Mat.* 18. 15.) *Severe*, to be exerciſed without reſpect of perſons, even them that are deareſt to us, or them which are the principal members of the Church, and ſeem to be moſt neceſſary: Concerning which, very remarkable is the Order which Chriſt gives, that no man is to be ſpared, which gives a juſt cauſe of offence: If any ſhall be to thee as thy *right* hand (ſaith he to the Church) directing, and governing all thy actions, (*viz.* the Presbyter himſelf, or Biſhop, or Pope) or as thy foot, bearing thee up, (as the Magiſtrate, and thoſe in Power,) or as thy Eye, giving thee light, (as all the ſublime *Doctors* whoſoever) cut off both thoſe, and pull out this (ſaith he) for it is better for thee, maimed, lame, and with one eye to be preſerved unto life, then to periſh with all thy members full and entire, (*v.* 8, 9.) It is better then, that by the vigour, and ſtrictneſs of Diſcipline, the Church preſerve it ſelf from ſcandals, though ſhould be ſmall, obſcure, and lame; than tolerating ſcandals and enormities, to advance her ſelf to never ſo much largeneſs, wealth, honour, and gliſtering pomp in the world. Finally, the Diſcipline of the Church ought to be proportioned to the Kingdom of Chriſt, which is altogether ſpiritual, and therefore *revilings*, baniſhments, pecuniary mulcts, priſons, ſtocks, gibbets, or capital puniſhments, (which are the kindes of Civil puniſhment) are not the weapons of our warfare: but admonitions, ſhame, terrour, and laſt of all, delivering up to the Divine judgement, and to Satan the Executioner thereof. Yet all theſe things not without an holy deſigne, *viz.* That others in the

Church may fear, (1 *Tim.* 5. 20.) and they themſelves which offend, may be ſnatched with fear out of the flames, (of ſin and death,) *Jude* v. 23.

It remains only, that and how, the body of the Church (being well united, well ordered, and well knit together with the bands of reverence) muſt over and above this, be all filled with the Spirit of Chriſt. This is yet a further matter, and differing from the former: For any Philoſophical Colledge, or Secular Commonwealth, (the Lacedemonian, or ſome other, yea, and Ants and Bees too,) and the Synagogue of the Phariſees, may be a company well united, and well ordered and knit together, and yet not be the body of Chriſt, the Church, being deſtitute of his Spirit: *For if any have not the Spirit of Chriſt, he is none of his*; (Rom. 8. 9.) What then is the Spirit of Chriſt? Even the Spirit of the life of God, quickning them that are dead in *Adam*, (1 *Cor.* 15. 45.) *i. e.* turning to God them which are turned from God, and them which are tranſgreſſors of the Law, to be obedient to the Law; and they that are fierce, to be milde, humble, patient; in a word, making men new brought off from Satan, the world, and the fleſh, and offering themſelves up to God alone, to do, and ſuffer all his Will. This verily is the meaning of that which Chriſt ſpeaketh, *If any man will come after me, he muſt deny himſelf, and take up his Croſs, and follow me*, (Matth. 16. 24.) and whoever cannot or will not do ſo, he denies, that he can be his Diſciple, *Luke* 14. 26. 32.

Becauſe thoſe myſteries of Chriſtianity are commonly not at all, or negligently taught; thence it is that moſt Chriſtians know not what 'tis to be Chriſtians, much leſs are ſuch indeed. *Adam* ſways all, Chriſt *very* few; becauſe very few endeavour to put off the old man, and to put on the new, (which is created after God) and to be transformed into him, and made one Spirit with him, (1 *Cor.* 6. 17.) and ſo to become by regeneration the Sons of God, and to ceaſe from ſin, as he doth: When as notwithſtanding, the

grace

grace of God which bringeth ſalvation in Chriſt, hath appeared to all men, that denying ungodlineſs and worldly luſts, we may live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope of glory at the appearance of Jeſus Chriſt, who hath given himſelf for us to redeem us from all iniquity, and to purifie us to himſelf, a peculiar people, zealouſly ſtudious of good works, (*Tit.* 2.) Therefore it is to be earneſtly deſired and endeavoured, that Chriſtians would at laſt begin ſeriouſly to be a people renouncing the world, reſigned to God, having their commoration indeed *for a while* on earth, but their converſation in heaven, *Phil.* 3.10.

Thus as touching the ſalvation of the Church, I have let you underſtand (from § 30. hitherto,) my deſires, yea the deſires of Chriſt, and all the Saints in heaven and earth; and now, becauſe there is no effect without its cauſe, and what God ordinarily doth, he doth by ordinary means, *Men*; I demand now, if we ſaw God at this day looking about for a man which ſhould ſtop the gap, and ſtand up in the breach, he were like to finde any ſuch? and whether, if he found none, he would not pour down the fiery ſtorm of his wrath? (as of old he did, *Ezek.* 22. 30,31.) Or if we heard him ſay, Whom ſhall I ſend? Who will go for us? whether or no there will be found an *Iſaiah*, which may ſay, Behold here am I, ſend me? (*Iſa.* 6.8.) God have mercy, and ſend ſome, not *Iſaiah*'s only, which ſhould in ſpeaking be nothing elſe but for a witneſs, to further hardneſs of heart, and ruine, (*ib. v.* 9. *&c.*) but alſo *Elias*'s, which may turn the heart of the Fathers to the children, *&c.* (*Matth.* 4.4.) O ſtir up alſo *David*'s, and *Solomon*'s, *Jehoſaphat*'s, and *Joſias*'s, *Zerubbabel*'s, and *Conſtantine*'s, &c. to be glorious repairers of the collapſed ruinous condition of the Church!

And whereſoever in all the world God ſhall vouchſafe to raiſe up ſuch, they will alſo in like manner daigne God this honour, as to do nothing, but according to the pre-

ſcript *of his Will* : becauſe this is no work of man to be done after the wiſdom of man, but his, who ſaid to *Moſes, Look to it, and do according to the pattern which I have ſhewed unto thee*, Exod. 25. *v.* 40. and to *Joſhua, Turn not aſide, to the right hand, or to the left*, Joſh. 1.7. That therefore they may be aſſured, and the faithful people with them, that 'tis the Lord, which repaireth his own houſe ; they muſt take that of the Lord for an everlaſting rule, *It was not thus in the beginning*, Matth. 19. 8. *i. e.* Have a care, that, that which is not of Divine Inſtitution, but contrary thereunto, be taken away, (*Matth.* 15.13.) and what ever is inſtituted by God, but through careleſneſs of man neglected, or hath by guile been changed, be reſtored, (*Matth.* 5. 17. *&c.*) Let things indifferent remain indifferent ; *i. e.* things which only cuſtome hath brought in, if they be not prejudicial to piety, be patiently born, and not without urgent neceſſity taken away.

Another thing to be piouſly obſerved, is, That nothing be done by Tumult and Violence (againſt the conſent of the Church, or any part thereof) but by the common counſel and conſent, leſt there be given occaſion of new breaches : Wiſe is that counſel of wiſe *Elihu* ; *Let us chuſe us out judgement, and ſee among our ſelves what is beſt*, Job 34. 4. Out of which place it is plain, 1. That it cannot be otherwiſe, but that men ſomtimes will be of different apprehenſions. 2. 'Tis not alwayes neceſſary that they muſt be divided, there being given to men a liberty of choice, as to the debating and determining of their affairs. 3. That that determination may and ought to be done patiently, or peaceably, and with a rational deliberation. The beſt way then is, when any controverſie ariſes, (as there are too many ariſen among us) that the parties be called together, and patiently heard, and reaſon compared with reaſon, Scripture with Scripture, until coming to the bottome of the thing, there remains nothing to any, which he can juſtly deſire, or rationally contradict.

I.

I was upon it before (§. 35.) to wiſh, that ſome greater and more famous Church would try to undertake the buſineſs, (*viz.* of a more full, and holy Reformation, then can hitherto be found) and I cannot give it over in as much as a beginning muſt ſome where, and by ſome be made, if we expect a Change of Chriſtianity for the better. Now becauſe there is no Church to be ſeen under the whole Heaven, which hath more eyes upon it, and which is better ſupplyed with meanes conducing to ſo great an affaire; nor where there doth ſway a more adventuring zeale to ſeek out the things which are beſt; nor yet to whom God hath given ſuch excellent opportunities, as are found in the Church of *England*. I addreſſe therefore again to thee thou Spouſe of Chriſt, and ſhall pray for happy ſucceſſe to attend thy proceedings.

Verily, O thou Engliſh Church, thou art indeed in this our Age a City ſet upon an Hill, which cannot be hid, (*Mat.* 5. 14.) where Chriſt the light of the World darts his brighteſt beames, and wherein ſo many lightened Candles (Books of profound ſpirituall wiſdome) have been held forth in their Candleſticks: That of your light ſo many Chriſtian Nations borrow their light, reading your books, and ſtriving frequently to tranſlate them into their own Tongues; that what the Apoſtle in his time ſaid of his *Theſſalonians*, may be ſaid of you; *The Goſpel of God is amongſt you, not in word only, but in power, and in the holy Ghoſt, even in much abundance; and you are become the patterns to all that believe:* 1 Theſſ. 1. 5, 7. Which grace we muſt not envie in you, but pray for your increaſe therein, and imitate the zeal of your piety.

I ſaid that you were ſupplyed with means of a further Reformation before others; becauſe you having framed among you now for the ſpace of an whole age, Meditations of all the Myſteries of the Kingdom of God, and printed Books of all ſuch kinde of ſubjects; you ſeem to have done as *Solomon* did the firſt ſix years, when he

was

was to build his glorious Temple unto God; seeking to get stuff in a readiness, felling Wood in *Libanus*, squaring Stones, casting Vessels, and carrying together Gold, and precious Stones, for the glory of the House of God: As therefore the setting up of this at last, when he had fitted all and every of the particulars, was no hard matter for *Solomon*; so neither will it be for you, especially now, that you have such plenty of workmen, every one most ingenious, conferring his Talent of activity hereunto.

For as it was there, there being so many thousand cheerful workmen, and among them, so many of the most skilful Artificers, which (under the eyes and direction of wise *Solomon*) striving in diligence to out-doe each other, quickly dispatched and finished all; so it is plain to see this holy emulation working also in yours, even all along through this Century (notwithstanding the divisions always continued among you, about the Form of Church-Government) in which time, there have been made up, as well by a considerable number of Reverend Bishops, (*Jewell*, *Andrews*, *Hall*, *Usher*, &c.) as by other learned and godly men, of them which appeared, and approved themselves to be the better part, and more reformed from the superstitions; so many exact pieces, that I think we may affirm, that the heavenly *Solomon* permitted, and throughout during the whole Century, tolerated those *dissentions amongst his Workmen*, to this very end, that by their mutual emulation, all things might be done on all hands with so much acuteness: Behold what remains, but that the like activity be *used* on all hands, as zealously to make up, and finish entire those things which have been hitherto wrought up by parts and parcels.

Hereunto also those opportunities, such as you have not had in all this generation before, such as no Christian Nation ever hitherto enjoyed, may induce you: For your late tempestuous State of affairs among you, being now calmed, your Halcyon dayes returned, the Renowned Head of

your

your Commonwealth reſtored; the Fathers of your Country conſpiring in common for the common ſafety; the people alſo falling in with their earneſt prayers to help you; and your neighbours on every ſide bleſſing you with good ſpeed; *do you not believe* that the heavenly Husband ſpeaks to his Spouſe among you, as *Cant.* 2. 11. *The winter is paſt, the rain is over, and gone, the flowers appear on the earth, the time of ſinging of Birds is come, the voice of the Turtle is heard in our land,* &c. *Ariſe my Love, my Fair one, and come away.* In truth, the times you now ſee, *ſeem to be the very times of Solomon,* wherein 'tis not all, that you may every one ſit under his Vine and his Fig-tree, but the Houſe of God alſo is to be built, all things neceſſary and requiſite being now made ready; only ceaſe not to pray, That God would pleaſe to fill your *Solomon* full of the Spirit of Wiſdom and Zeal.

And God grant you may put together, and ſet up your hitherto prepared pieces, after the example of *Solomon's* workmen, *without the noiſe of Hammers and Axes,* (1 King. 6. 7.) *i. e.* without any quarrelling, or violence, or mutual circumventing one another by fraud, peaceably, candidly, ſucceſsfully. Beſides, the Wiſdom of *Solomon* mindes you of this alſo in reference to your building now *in hand*; The foundations and the Walls muſt be *only* of the moſt ſolid ſtuff, Marble, (*v.* 7.) The Cieling and Roof to cover all, muſt be of Cedar, (9. & 15.) and all to be at laſt covered over with Gold, (22.) *i. e.* what ever you frame, (from the foundation even to the top) you muſt be ſure, if it be poſſible, that it be as Adamantine, cut out of the never to be ſhaken Rock of the Word of God; or if any thing be added of humane reaſon, let it not be otherwiſe then as of Cedar, ſtreight, plain, of good ſavour and repute, *incorruptible,* taken out of common received Principles; and then let all be covered with the gold of pure charity, that all may approve themſelves as evidently directed to the mark of common edification.

And

And that the Scripture repreſents *Solomon* as ſtudious of Gold and precious Stones, 1 *Kings*. 10. 10, 11. Even from this alſo it may be uſeful to obſerve, that whatſoever it pleaſes God that we finde rare and precious in ſpiritual good things and gifts, that we ſhould be deſirous to make our own. This our heavenly *Solomon* himſelf, in that Parable in *Matth*. 13. *v*. 45, 46. hath taught us; *The Kingdom of Heaven is like unto a Merchant ſeeking goodly pearls, and when he had found one pearl of great price, he went and ſold all he had, and bought it*. Such Merchants were my Predeceſſors before the two laſt ages, gathering all whatever was precious out of the mines of the holy Scriptures, out of all Antiquity, and out of all the Churches in their time, as 'tis plain in ſtory. Such alſo were thoſe men of Deſire of the laſt Century before ours, (*Bucer*, *Zanchy*, *Vergerius*, &c.) which in like manner trying all things, have teſtified, that they found ſome ſingular precious pearls even among *Ours*: And ſuch Jewellers have you hitherto been, by the grace of God, lading in together treaſures of moſt precious Jewels, wherein you triumph, and many rejoyce with you. But in as much as our Saviour ſaith, *To him which hath, it ſhall be given*; aſſure your ſelves, that you having ſo much, ſhall have yet more added thereto, if you go on to be diligent and inquiſitive Merchants.

The moſt precious Jewel of all, more worth then heaven and earth, is but one, Jeſus Chriſt the Saviour of the world: and there are alſo other particular Pearls, the manifold graces of Chriſt; the ſum of which perhaps God would have repreſented by *Urim* and *Thummim*, which properly what they were, the Jews, and we with them, to this day know not, they being loſt in the firſt Temple. But not being to ſeek after the underſtanding of the words, we think we underſtand what God means in the now Church thereby; *viz*. Light, and Integrity, or Perfection; of this Chriſt ſpeaks, *Let your light ſo ſhine*, &c.

alſo,

alſo, *Be perfect, as your Father which is in heaven is perfect* Matth. 5. 16. & 48.

And verily, by the grace of God, you my well-beloved have found the reſplendent *Urim*, ſo that the Churches of ſo many Nations ſee your light, and rejoyce in it. Our Predeceſſors indeed, we muſt confeſs, were never honoured with ſo much light, being more ſolicitous about the *Thummim*; to wit, how they might walk before God (as *Abraham*) uprightly, with what degree of perfection of ſincerity *may* in this life be attained to. Other holy Merchants have witneſſed as much, *viz.* That they found the *Thummim* (*i.e.* the rule leading men toward perfection in Chriſt) among them in greater perfection, then could be found any where elſe in their generation: Why ſhould we deſpiſe their counſel, and not to ſeek & ſcrape even among them alſo, to finde either ſome gem, or ſome grain? Let us do our beſt, holy Brethren, to have the light of Doctrine, and the Canon and Rule of our direction in perfection, that ſo the Churches may have you, and yours for an example: This will make much for the glory of God, and for your honour too, in the day of Chriſt.

I commend to you in particular, a glittering pearl of Mr *Olevian*, out of the premiſed *Hiſt.* 115. The late extream corruption of this generation (ſaith he) moveth me, and my Colleagues not a little, to have ſome conference with you about the beſt way of Governing the Church; for we would ſo build, that our Fabrick may ſtand firm unto poſterity: We ſee what great differences, and how ſudden changes are made in thoſe Churches, which their Right and Priviledges being taken away, are wholly at the devotion of the Civil Polities: Unleſs proviſion be timely made for the ſtopping of theſe evils, many of the godly, even the greateſt part, will conclude they have run in vain; and ſo on there, many golden ſentences following, moſt deſerving, not only reading, but our ſerious conſiderations.

And here even you alſo may take notice of ſome excellent pearls worth your obſervation; 1. That in the deſign which you alſo now drive, whether of Reformation, or Confirmation, you ſhould be fixed and reſolved, that what you do, may be firm and durable for the generation to come.

2. To tremble at that word; what differences, what ſudden changes are made, where the Churches are deprived of their Right and Power.

3. That unleſs ſome timely courſe be taken to withſtand theſe evils, (as indeed we did not timely obviate them in *Germany*,) the godly will *think*, &c. Ah! they do think, and feel it, and *Luther* while he was yet living felt it, that they that were under the grace of the Goſpel, were become worſe, then they that were under the rigour of the Papacy; as if the unclean ſpirit were returned with ſeven ſpirits worſe then himſelf, *&c.* And how could it be otherwiſe, no bounds of Order and Diſcipline being ſet for preſervation? and the keyes of Chriſt being more perniciouſly curtailed, then the Euchariſt in the Papacy.

4. As to which matter, we *ingeniouſly* acknowledge what God hath conferred upon you, and deſire ſtill more fully to acknowledge it, *&c.* and that in things of ſuch concern, counſels are by no means to be precipitated, but exquiſitely laid together; and God from heaven is to be called upon for counſel, with greater vehemency then in any other thing that can be named.

As for that queſtion which is chiefly controverted amongſt you, concerning the beſt way and Form of Governing the Church, I will ſay no more, having in the Tractate of *Independency*, ſaid what ever I thought could be ſaid in this caſe for accommodation and peace: Only thus much, That that golden rule of Chriſt, of a Reformation in Life firſt, rather than in faith, and outward Ceremonies, (*John*

7.

7. *v.*17.) is of *golden* uſe in this buſineſs; for that man, who-ever he be, which ſeeks not himſelf and his own Intereſt, but Chriſt only, and in him ſalvation, his own, and another's, will more eaſily diſcern what tends more or leſs hereunto, being taught by that anointing within himſelf, which he hath from the holy Ghoſt, 1 *John* 7.20,27.

But yet I query, *Whether or no*, if a Civil Society be well, and rightful, preſerved in one place by *Monarchical Government*, (where the people commit their ſafety to ſome one perſon as the ableſt and the wiſeſt.) In another place by *Ariſtocratical Government*, (where the care is committed to ſome few of their own, as able and wiſe.) In another by *Democratical Government*, (where the people govern themſelves by turns.) *Religious* Society may not be in like manner ſo provided for, *i. e.* whether Epiſcopal Government may not as well be endured, where it hath long been, as Conſiſtorial where that obtains; and Presbyterial or Claſſical, where that is in uſe: It ſeems probable it may be ſo, for as much as every one of theſe Governments hath ſome good in it, conducing unto the publick good, ſo it be guarded from abuſe, *v.g.* The goodneſs of Monarchy is an uniting vertue, preventing the ruine that may quickly ariſe *from differences*, by reaſon of the multitude of counſels: The goodneſs of *Democracy* is a diffuſive vertue, ſuffering no member to be eaſily overſlipt in the *diſpenſation* of the common Cauſe or Intereſt: The goodneſs of *Ariſtocracy* is a collective vertue, knitting together Superiours with Inferiours, and Inferiours with Superiours; and cauſing many *Members* to keep themſelves under one, and one to *diffuſe* himſelf unto many. Hence ſome Nations have pleaſed themſelves with one, others with this, or that; and ſo it is at this day: and they all keep up themſelves in their ſeveral Forms of Government, the one, and the other; which is an argument, that there is in each one of them a proper and peculiar

vertue, to contain humane Society within its due bounds, by the bonds thereof: Only indeed, through abuſe admitted, *Monarchy* eaſily degenerated into Tyranny, *Ariſtocracy* into Oligarchy, and *Democracy* into Anarchy, which is worſe than any Tyranny.

But againe, of all theſe 3 kinds of Government may there not be a contemperation or temperature? which may make for the improving of that which is good in each of them, and correcting of that which is evill. It may ſeem poſſible by the Rule of Chriſt: *This doe, and leave not the other*: And that of the Apoſtle, *Try all things and hold faſt that which is good*. Viz: by holding in each of theſe Governments that which is excellent, that of a threefold good may be made one very good. *v. g.* of Monarchy and Epiſcopacy, the uniting good of Ariſtocracy, and Church-Senat, the Collective vertue, of Democracy, and Presbitery, the diffuſive good. Of ſuch a kind of temper, was the Common-wealth of the *Lacedemonians*, having one King, but to whom they put their *Ephori*, as the Overſeers of Actions, and the power of chuſing reſiding in the Common-people: So in the Roman Empire, which was of great ſtrength, the power and ſtrength was in the peoples hands, the counſel in the Senate, and the executive part, or execution, belonged to the two Conſuls: The like prudent temperation is at this day to be ſeen in the Venetian Commonwealth, and in ſome Kingdoms, eſpecially that of *England* and *Polonia*: There is a King for Majeſty, yet therewithal a Senate conſiſting of the Optimates, or the Nobles, and there is alſo the very Commonwealth it ſelf by the Commons, their Legates, or Repreſenters, ſuffering nothing to be enacted touching themſelves, without themſelves: And this courſe ſeems to excel all others for ſtability, having remedies alwayes in readineſs in reference to all grievances whatſoever. Now whether or no we may not ſee ſuch a temperature alſo in the Eccleſiaſtical State under

under the Apoſtles? when as there were for the management of buſineſſes, and deciding of controverſies, 1. Apoſtles, 2. Seniors, 3. The Church. *Acts* 15.22. And whether or no it be any where more evident in our Age, then in the Churches of the *Bohemian* Fraternal Unity, under Biſhops, Conſiſtories, Synods? I leave it to the Churches to judge.

It is queried further, Whether or no thoſe inconveniences and hazards which have been found in this, and the other, and the third Government, and the abuſes and ſcandals of each of them hereupon, *may* be *taken away*. I anſwer, Phyſitians will not think that there be any diſeaſes of the body incurable, if there be a skilful Phyſitian at hand, timely to relieve *Nature*; therefore neither let Chriſtians deſpair as to the *diſeaſes* of the Church, provided only that the counſel of the heavenly Arch-Phyſitian be hearkned to and taken; they adviſe to care and caution, that the diſeaſe *get not a head* by long continuance, crying, withſtand the Beginnings; but our High-all-Healer is able to cure even the moſt inveterate, by reducing things to their beginnings (*Matth.* 19.8.) by vertue of which Rule, Let that be taken away from Epiſcopacy, which was not in the beginning, and *the Diſeaſe is cured*. But what is that? 1. *Secular Domination.* 2. *Earthly Riches.* 3. *Pomp of Ceremonies*; for Chriſt hath ſaid, 1. *Kings exerciſe Lordſhip*, &c. *But you ſhall not be ſo*, Luk. 22.25. 2. Poſſeſs not you gold, nor ſilver, nor money in your purſes, nor have you two coats, *Matth.* 10.9. As alſo God forbad earthly Poſſeſſions ſhould be *aſſigned* to the Prieſts in the old Teſtament; giving the reaſon alſo, *I will be their portion and inheritance*, Numb. 18.20. Deut. 10.9. & 18.2. 3. Chriſt alſo taught them to ſerve God in Spirit, and Truth, not in Ceremonies, *John* 4.23. which thing the Apoſtles very much preſſed.

But they aſſert themſelves (in reſpect of their Wealth and

and Domination) by the Donation of *Conſtantine*, He adorned the Church with ſuch ſplendour, for the honour of Chriſt, and therein ſet a *good* example of holy zeal for other Chriſtian Kings *to follow*. But the anſwer hereunto is manifold, 1. Do they not know, can they not tell the ſtory of a voice which as at this time was heard, *This day is poyſon poured out into the Church*? What-ever any may make of the voice, the thing is certain; That thoſe endowments (being given and accepted beſide the Will of God) turned unto poyſon; Let the poyſon then be taken out, and the Church will be well again. 2. Again, Grant it were *Conſtantine*'s pious zeal, yet 'tis evident, that it was not according to knowledge; for it was not lawful for him to diſpenſe with the Interdict of God, much leſs ought the *Servants* of Chriſt to admit ſuch things againſt their Lord's Will. *Naaman* the Syrian in pious zeal offered *Elizeus* money, but with better zeal he refuſed this Lumber, *Gehezi* took it, but it turned unto Leproſie upon him, 2 *Kin.* 5. I would the ſervants (not of *Elizeus*) but of Chriſt, would at this time but underſtand, what a fooliſh choice they have made, of an earthly inſtead of an heavenly inheritance; and would begin to think of ſome courſe to *cleanſe the Church of this Leproſie*. 3. I anſwer, *Conſtantine* could not foreſee the abuſe of this Donation, and the miſchief that thereby would fall upon the Church: Now the whole world ſees it, and if he were riſen again, and ſhould ſee it, undoubtedly his deſire to reſtore the Church to her integrity, would put him upon it, to retract what he gave, with a better good will then ever he gave it: As haply *Moſes* himſelf would have broken the Brazen Serpent, if he had ſeen how it would be abuſed, (as when he ſaw the Idolatry of the people, he brake the two Tables of the Law, written with God's own hand,) and in as much as *Hezekiah* coming after him, did it piouſly as it were for him, 2 *King.* 18. 4. why may not godly Kings at this day piouſly

piouſly alſo retract the liberal donations of their pious Anceſtors, now perverted by abominable abuſes, and improve them to better purpoſes ?

As for the pomp of Church Ceremonies, God indeed in the old way of Worſhip ordained ſuch a thing, therein by ſhaddows to ſet forth the ſpiritual myſteries of ſalvation (which Chriſt at his coming was to diſcloſe) but ſeeing, that ſince the coming of Chriſt they have been demoliſhed, and levelled by ſo many Apoſtolical ſtrains, as claps of thunder, and flaſhes of lightning directed againſt them, why ſhould we bring them up again, ſtill to make uſe of them ? Under the Papacy perhaps, where the light of the Goſpel is once obſcured, by and in the barbarous generations, they may have ſeemed, or ſeem to be of ſome uſe, at leaſt with ſome colourable pretence ; but in a Reformed Church, I beſeech you, what uſe can be made of them? Thoſe which have been hitherto retained in *England* (under the Reformed Biſhops) have not the very Pontificians themſelves laughed at them unto ſcorn and deriſion ? It is plain to be ſeen in that *Edward Weſton's Theater of Life Civil and Sacred*, (Printed at *Antwerp*, 1626.) p. 564. &c. where (having ſaid that the Religion of the Proteſtants is without all Religion, becauſe they have no Sacrifice, Prieſthood, nor Sacred Ceremonies) he adds, Some Proteſtants indeed that they may not appear abſolutely impious, and irreligious, uſe our Miſſal and Breviary, ſelecting what they pleaſe thereof for the Rubrick of *their* Liturgie ; and to make the Form of their worſhip appear the more goodly, they have their *Canonical perſons* forſooth, and their Arch-Deacons, and ſo, after the mode and cuſtome of the Church of *Rome*, their Caps, and Hoods, and Holidayes, and ſuch like ſtuff and lumber, which they ſay they found in the Synagogue of Antichriſt. By which very thing it is apparent, that the Religion of the Proteſtants ſtands guilty of ſtealth, and robbery, by which it firſt came into the world ;

world; or if they will not be taken for thieves, let them ſtill go for our Apes, and Antichriſts, &c. and ſo he goes on; Theſe, with all their whole ſervice, are derided and ſcorned, not only by ours, but alſo by their own, &c. at laſt he ſet down the judgement of one to this purpoſe: The Engliſh ſeem to have driven the Pope out of their Kingdom in ſuch haſte, that they compelled him to leave his clothes behinde him, which they (*as fools in a play*) put on, with a kinde of pompous Ceremony of triumph, and ſo lead their Quire. O how we are abuſed by their dallying and colloguing; they being Reformed, but not to any purpoſe: *A goodly Reformation it is, that they dare not carry it through.*

It will therefore be a glorious thing for the Reformed Churches to come back to the practiſe of Chriſt and his Apoſtles, leaving off the baubles of earthly riches, honours, and pomp, (both Eccleſiaſtical and Civil,) to be taken up, look after, and buſie themſelves about matters of an higher nature: *Seek the things that are above* (ſaith the Apoſtle) *where Chriſt ſitteth at the right hand of God.* Set your affections upon, and let your care be for things above, not things on the earth; for *you are dead, and your life is hid with Chriſt in God*, Col. 3. 1, 2, 3. which if it be enjoyned all Chriſtians, much more them which are ſet next under Chriſt, to be leaders unto others from earth to heaven, and to whom the King of Kings hath ſaid, *All power is given to me in heaven & earth, go you* (μαθητευσατε παντα τα ἐθνη) *make all Nations my Diſciples*, Matth. 28. *i.e.* advance my kingdom, both by outward preaching unto all Nations, and by the inward power of my Spirit, learning of me to live, not an earthly but a heavenly life; O how *invaluable* and *incomparable* would this be, if you did but know how much you are (advanced) above all earthly things: but alas! the higheſt of the Biſhops at this day, ſtick in the very firſt rudiments of the Apoſtles, not aſpiring unto any degree of high

high Apoſtolical perfection! What was their firſt rudeneſs? To dream of Earthly Kingdoms, and Thrones with Chriſt, where to ſit on the right hand, and on the left. What their high perfection? To count all things here as dung, for the excellency of Chriſt, and caſting all Worldly Intereſts behinde them, to preſs forward for the prize of the High Calling, (*Phil.* 3.) and ſo to rejoyce in the hope of future glory, and glory in Affliction, the Croſs, Martyrdoms, *&c.*

I would here lay down my Pen, but that this ſwelling excreſcence of the Church (by tract of time hath gotten ſuch an extreme hard cruſt upon it) that it ſeems needful to ply it with oft-renewed-mollifying applications: Let it be taken therefore how it will, I offer in the ſight of the Church my deſire of things of the better ſort: Now that which God makes and ordains muſt needs be better, than that which man inſtitutes; for the works of God are perfect, (*Deut.* 32. 4.) that which he eſtabliſhes for ever: and the decrees which he makes, no man may paſs over, (*Pſal.* 148. 6.) behold then, whoſoever they be among men, which God doth appoint to be guides of others unto heaven, all thoſe he abſolutely declares in both the Teſtaments, that he would have them altogether free from earthly cares: firſt ſtraitly forbidding his people *Iſrael* by *Moſes*, to allot to them any inheritance amongſt them; and then ſeverely charging the Prieſts themſelves, that they ſhould not admit of any ſuch terrene poſſeſſion.

And Chriſt did the ſame, for thoſe which he choſe for himſelf to be Meſſengers to the Gentiles, he made leave their Nets, Cuſtoms, and all wayes what ever of getting gain; yea, and himſelf alſo being about to diſcharge his Commiſſion in reference

to mankinde, laid aside even his heavenly Riches Honours, Thrones, (to teach that these at least are utterly incompatible) and became poor, contemptible, and low, having not upon earth whereon to lay his head. Verily it was to be fulfilled which was typified in *David*; who had no hopes to triumph over *Goliah*, till he put off the Royal accoutrements, and addressed himself in the habit of a Shepherd; and in *Gideon*, who being to discomfite the Midianites, was first to dismiss his numerous Armed Forces, reserving to himself nothing but his Lamps and Trumpets; and then, as *Gideon* said to his company, *As I do, so do ye*: (Judg. 7. 17.) So Christ bespeaks his, I have set you an example, that, what I do, ye may do also; (*John* 13. 15.) Why do we not then imitate him, if we would perswade our selves, that we are the Sub-Delegates of that Legate *from heaven*? He, though they made him an overture of Regal Dignity, accepted it not; (*John* 6.) though they would proclaim him King (*Luke* 19. 38.) yet he persisted, taking to himself no Title but that of Master (22. 11.) being asked whether he was a King; He made answer, *My Kingdom is not of this World*: Being assured that there was reserved for him a Royal Throne in Heaven: Why not we in like manner, having a promise of the same Throne? Howbeit, not unless we first overcome, (*Apoc.* 5. 21.

Most certain then it is, that Episcopal pre-eminence consists not in this, to possess vast *Demesnes*, to shine in Gold, to be surrounded with a Retinue, to be carryed in Coaches, or lie on Beds of Doun, to be clothed in Scarlet, *&c.* but to be deep in inward Piety of the heart, and profound in Divine Knowledge, with Zeal for the Glory of God, and the

the Salvation of the Church, as alſo of improved experience *in the things of God*; renouncing and abjuring our own private profit; theſe are the things which *make up the Pourtraiture, or Eſſence* of a true Biſhop; and his outward Characters are many; to be much in Labour, and Travel, in Watchings, in Hunger, and Thirſt, in Faſtings, and Solicitouſneſs for all the Churches; to be weak with them that are weak, and to burn when others are offended; (2 *Cor.* 11.) and ſo to bear about in their bodies the marks of the Lord Jeſus Chriſt, (*Gal.* 6. 17.) and when he meets with one ſick of the (ſpiritual) Palſie, to ſay, Silver and Gold I have none, but ſuch as I have, I give thee, in the name of Jeſus Chriſt, ariſe (out of the bed of vain and ſinful ſtate) and walk in the wayes of Chriſt, (*Acts* 3.) In a Word, not at all to ſavour *Earthly things*; for he which talks of the earth, is earthly; (*John* 3. 31.) but to ſhew in word and works, that he is the Meſſenger of the Lord from Heaven; who gives life to all, (1 *Cor.* 15. 45. 47.)

If Biſhops and all they that diſcharge any Embaſſie for Chriſt, hope to be ſuch, verily their worldly additaments, earthly dominions, and ſecular honours, muſt be taken away; for theſe are baits, which prophane perſons ſwallowing, and being caught withal, croud themſelves into Eccleſiaſtical preferments, ſhutting and thruſting out their betters: For it is vain that *Bellarmine* ſaith, The Sea of *Rome* either admits them which are Saints, or makes them ſuch. It is more truly retorted by another, that it either embraceth them that are wicked, or makes them ſuch. For men cannot reach to ſuch an height, but they muſt be very worldly, ambitious, ſubtle to deceive by a thouſand tricks more than are good: Yea, if it be ſo, that haply

ſome of the better ſort fly ſo high, yet it is almoſt impoſſible but they will be taken with (a ſpirit of) giddineſs, by reaſon of the very heighth of their condition: And the ſame muſt be ſaid of every Biſhops Sea ſet out with ſuch pomp and riches, that theſe things either are poſſeſſed by ſuch as are ambitious, covetous, idle drones, and effeminate, or elſe they ſoon make them ſuch. Theſe ſweet poyſons, (the pomps of Riches and Honours) can hardly be drunk deeply off by any one, and he remain innocent.

Let no man ſay within himſelf, the Mendicant condemns them that have riches, becauſe he hath none himſelf; for indeed, he which is out of the miſt, can the better ſee the cloud: nor yet need we to be ſo indigent, if modeſty, and fear of venomous dregs ſtood not in our way: I could tell you, the ſpirit of zeal hath ſomtime raiſed up them among us alſo, that by liberal Donation would have ſetled ſufficient large Revenues upon our Church for ever; (as in *Moravia*, *B. B.* of *Z.* in *Bohemia*, *Pr.* of *Roſenberg*,) they were only finding out a way how theſe Demeſnes might with ſome colour be made over to be poſſeſſed by ſome others, ſo as yet the rents might be paid to the *Antiſtites* of the Unity: But it was not accepted, both becauſe it could hardly be concealed, but and if it ſhould have been known, it would have provoked envie; and becauſe our Anceſtors dreaded the (not returning) footſteps, reckoning themſelves to be but men, and ſo liable alſo to abuſe this worlds goods, but moſt of all, becauſe of the Divine Inhibition and Command.

God grant the Succeſſors of the Apoſtles the Spirit of the Apoſtles, that being fully perſwaded that there is nothing urged but that which is Apoſtolical, if haply the Church ſhall think fit otherwiſe to diſpoſe

of

of her *Benefices*, yet none dare to have a thought of raising tumults or wars upon that account (as they *Mich.* 3. 5.) or cast off their *charge*; But rather be so much the more instant, and cheerful in the work of their Divine Calling, in as much as any fight or work is managed with the greater ease, when clogs and incumbrances are removed. Did not the Apostles of their own accord (committing the care of inferiour matters to others, *Acts* 6.) chuse to be Dispencers of the Divine Word, and not of Tables? Let then the followers of the Apostles do the same, esteeming it, that they are Stewards of those Spiritual, Heavenly, and Eternal Treasures, a thousand times more than if they had the charge of earthly riches.

Nor doe these things tend thereunto; That the faithful Servants of Christ should be defrauded of their Rewards, and Honours; but that they should learn how to estimate as well their labours, as the rewards thereof, better then they seem to *know how* to do it; which gaping so greedily after these outward things, are carried with a cursed negligence and indifference, as to the internal and eternal matters. God indeed liberally provided for his Ministers under the old Covenant, appointing that the whole people should *bring in* to them all the First Fruits of their increase, and all the Tenths, with their Free-will offerings, besides (even all the best of their Oyles, and Wines, and Corn, as God himself saith (*Numb.* 18. 12.) and yet he commanded them to look after somthing higher; saying (*v.* 20.) I am *thy* part, and *thy* possession; and commanding the people that they reverence and esteem them as his Angels (*Mal.* 2. 7.) therefore let all Christian people know, that there is due to the Messengers of God, maintenance; (*Mat.* 10. 10.) and reward, (*Luke* 10. 7.) and reverence,

as

as to the Angels of God, yea as to Jesus Christ, (*Gal.* 4.14.) in whose name and stead they perform the Office of Ambassadors, (2 *Cor.* 5.20.) O! how happy the Church would be, if we could get back to the times of the Apostles!

Come Lord Jesus, repair us after thy own good pleasure: Restore to thy Church the Bands of Unity, Restore the beauty of Order, Restore the reverence of their Government, Restore the fervour of thy Spirit; that the Kingdom of God may suffer violence, as *of old*: Or if this last age be past cure, and incorrigible, irreformable, take down the stage of the world, that we may enter upon that Blessed Kingdom, where shall be Unity without Distraction; Order without Confusion; Love without Intermission; and God shall be all in all for ever and ever, *Amen*.

FINIS.

A CRUCIAL test of the thoroughness of knowledge is found in the capability of its possessor to impart it to others. Everyone who has endeavoured to explain a theory or demonstrate a fact or problem to an enquirer must, at times, have experienced the embarrassment caused by an unlucky question or an unexpected and shrewd objection from the pupil, which suddenly and annoyingly exhibits a weak point in the preceptor's argument and exposes a superficiality of information on details of which he, himself, was probably unaware.

Satisfy all the queries and counter-reasonings of an intelligent learner, and then justly plume yourself on complete mastery over your theme.

This mortifying consciousness of a chink in the tutorial armour—a sensation vulgarly described as "being floored"—is never more imminent than when the learner is a young child and gifted with the doubtful advantage of a precocious intellect. How many well-informed persons have been puzzled in their pet subject by a sharp child's interrogatories?— how frequently has a parental reputation for omniscience received a cruel shock and grievous domestic deterioration by some "poser" suddenly propounded by a toddling querist? Every mother who knows the interior of her own nursery must run the gauntlet of infantile "whys" and "wherefores" as soon as the baby stands alone at her knee, and, revelling in the wonderment of the first glimpses at the meaning of familiar sights and sounds, expands its childish mind, like the cilia of the anemone, to grasp every idea and object that floats within its scope. Poor materfamilias, in despair at explaining, is too often constrained to silence the lisping cross-examiner with "Bless the child, who put that into your head? I'll tell you when you're older, dear."

Children of a larger growth, also, are difficult to manage when pursuing any new thought or branch of study, unless the knowledge of the teacher is well backed up by his art in instructing. Some men teach by nature; others, equally erudite, are choked with a plethora of facts and utterly unable to enrich a poorer brain by disgorging their own rich stores. We knew a very clever demonstrator in *Materia Medica* who taught his class somewhat after this fashion:—"Tell me where sumbul is chiefly produced?" "India." "Where is India?" "In

Asia. "Why is it there?"—never perceiving the absurdity of his question till the grinning face of the student recalled him to self-consciousness. On the other hand, we have heard a most animated botanical lecture delivered by a talented friend while tramping knee-deep through the lavender fields of Mitcham, pipe in mouth, and with thirty or more students surging around him, eagerly questioning as to the natural orders and uses of their spoils of briony, hellebore, or fool's-parsley. That man not only comprehends his subject but the art of transmitting his information.

Now, next to a capable speaking instructor for the young, the best help for the juvenile scholar is, undoubtedly, a book which by its pictures and simple descriptions can satisfy the characteristic thirst for "knowing all about it" of its readers. We all recollect, and probably even now may occasionally see, the dear old oracle of our dame-school days—Dr. Mavor's Spelling Book. A glance at its quaint old-fashioned pages again seems to bring into one's mouth a decided flavour of surreptitious almond-hardbake, and produces a chilly feeling in the nether limbs, directly and solely traceable to a sudden reversion in costume to the short frocks and frilled drawers in which we first made the worthy doctor's acquaintance. Always mindful of the old saw deprecating jeers at the bridge which has carried us over the stream, it is still permissible to indulge, now and then, in a sly smile at the queer perversions of facts and crude examples and ideas whereby we were rudimentally taught as youngsters. Now it always seemed to us, when laboriously mastering the wisdom of the worthy Vicar of Hurley, that he (Mavor, LL.D.) was most wanting and inconsequential in that department of his volume relating to Zoology. Polysyllabically, we knew, he was awe-inspiring and could dumbfounder us in a moment by a column "right off" of such verbal monsters as Ba-chi-a-dæ, Cte-si-phon, or Psam-me-ti-chus; but, tackled in Natural History, we instinctively felt him to be weak and unsatisfactory. How could anyone respect a man who had nothing better to say of the horse than that he "is a noble animal" and "less useful when dead than other creatures?" The cat, too, Mavor depicts as an abnormal tabby, as high as the window-sill, sitting for her portrait, bounded on the left by a heavy curtain loop, and on the right by a wash-basin: the description of the unlucky grimalkin being as remarkable as her likeness. She is stated to "love comfort and dislike bad smells," and when blessed

with kittens, to "suckle them for some time, and then bring them mice *and young birds!*" Now, could our belief reconcile this with the obvious fact that our own cat reared a numerous progeny without any extraneous provisions of callow-birds on our part?

Of the goat little is said except in the way of "snacking"—as schoolboys say—the poor sheep—a very unfair proceeding, as the previous article is devoted to a laudatory notice of the latter animal. Thus we read: "the goat is somewhat like the sheep," but that "his skin is more valuable than that of the sheep," and again, "that goats *seem* to have more sense than sheep."

Verily, such primitive illustrations as these would to-day be scouted by any of the little folk accustomed to a run of the splendid works now produced for their sole delight and education! But if in comparison with modern school-books our old friend Mavor seems musty and inane, what shall we say to the horn-books and primers of a still earlier generation?

Here, as we write, lies one of these guides to knowledge for beginners, bearing on its imprint the date 1728, with the name of its boy owner scrawled on the fly-leaf in ink that was wet nearly one hundred and forty years ago. Graced by a portrait of the erudite author—a gentleman of a Rabbinical appearance—we gather from the inscription that he is one "Johan Amos Comenius. . . . Ætat at 50; 1642." The title appears in Latin and English as, "The Visible World, or a Nomenclature and Pictures of all the Chief Things that are in the World and of Men's Employments therein, in above 150 Copp. Cuts, written by the Author in Latin and High Dutch," and further modestly pronounced to be "the most suitable to Children's Capacities of any he hath hitherto made."

In his preface the author gravely asserts that "Instruction is the means to expel Rudeness, with which Young Wits ought to be well furnished in Schools," and with pardonable vanity evidently looks on his literary labour as the very best "furnishing" medium that could be procured, as he adds that "everything is described with that fulness that nothing very necessary or of great concernment is omitted." The book is, like its remote successor, "Mavor," divided into sections; each adorned with an illustration "representing all Visible things and also things invisible after their fashion"—the latter being a triumph of pictorial skill that might have caused some marvelling even to the learned Comenius. Cunningly persuading the

scholar that in viewing his "pictures he will learn to read without greater exertion," the author seeks to confirm his judgment in their selection by quoting the opinion of "a sometime eminent schoolmaster of London," who in his "Gate to Science," maintains that "Pictures are the most intelligible Books that Children can look upon; they come closest to Nature, nay, saith Scaliger, Art exceeds her!" If the designs in the manual are intended to put Nature to the blush, it is only reasonable to congratulate the dame on the vast improvements perceptible in her efforts since her defeat by the anonymous pencil in the employ of friend Comenius. Turning now to the *Orbis Sensualium Pictus*, we are met by a "lively and vocal Alphabet," evidently a forerunner of—

"A., was an Archer, who shot at a frog:
B., was a Butcher, who kept a fierce dog!"

Herein we learn that the "Crow"—a feeble cross between a canary and a chicken—*crieth*. Curiously enough, also, we learn that this mode of expression is common to the Infant (in the cut resembling an opened oyster, the swaddled child forming the mollusc and the crib the shell), the Cat, the Carter, and the Jay—a remarkable coincidence, considering the diverse natures of the five "criers." To be told, further on, that the "chick peepeth" *(pullus pipit)*, excites no surprise; but the statement that the dog "usually grinneth" is scarcely less open to cavil than the barefaced assertion that the "Breeze" or "Horseflie" "saith" *(tabanus dicit)*. We are prepared to hear that the Bear "grumbleth," recollecting, as we must, the proverbial surliness of the beast when afflicted with cutaneous scalpular disorders; and we have nothing to urge against the assertion that the "Goose gagleth," but, as we advance in the curriculum of knowledge, we are fain to admit that the definitions of the sage too frequently outrage our judgment and call so largely on our credulity that, despite our friendly inclination, the respect is sensibly weakened which would, otherwise, be the just meed of so much erudition. Thus, we are introduced to the wonders of the heavens, and are primarily inducted therein by the presentment of a celestial diagram.

The Earth is pourtrayed in the centre of a circle, and in the foreground of the dark sphere a tiny ship in sail, with a church and a mountain on either side, denote, undeniably, the terrestrial character of the object; unfortunately, however, for Art, these material additions give the globe an absurd resemblance to a comic human

face, the effect being considerably increased by some roley-poley clouds, like ringlets, on the summit. With Man's ever-constant vain-gloriousness, the artist surrounds the World with planets and celestial bodies, *all* inferior to itin size, while, to secure astronomical symmetry, the Sun is depicted at the top darting sharp linear rays on the cloudy *chevelure* aforesaid. "The Heaven is wheeled about and encompasseth the Earth, standing in the middle," says Comenius, thus defining our planet's orbit to a nicety.

The phenomena of Day and Night are explained with delicious conciseness—"The Sun causeth by his rays Light, and the Light, Day: *on the other side, over against it, is Darkness, and thence Night.* The "other side" is, presumably, a species of celestial "opposition." Abruptly turning from these abstruse researches into the mysteries of the planetary world, we discover, by hap-hazard, that "the Bittern putteth his bill into the water and belloweth like an Ox;" and that Comenius is scandalised at the mere mention of the fowl known as the "Whoopoo" (hoopoe), apostrophising it as "*Sordissimus, vescitur enim stercoribus!*" Anon we find Mavor's eloquent word-picture of the noblest of animals anticipated by a brief notice of "the Horse, which a mane graceth," setting forth his qualities in "carrying." This equine trait is, however, far outdone by the "Elephant," who, besides being able to carry thirty good men and true, is depicted as "one who draweth his meat to him with his Trunk, and hath two Teeth sticking out."

In a "Buff" or "Buffall" many may recognise an American friend, and the allusion to the "knaggy hornes" evidently suggests our familiar acquaintance, "The Elke;" but few naturalists can be aware that "the wild Goat hath very little ones" (horns), and is so prone to suicide that she actually "hangeth herself on a Rock by them." Almost as recondite is the information that "the Unicorn hath but one horn, but that a precious one;" a description which almost savours of the argôt of Cockaigne.

Descending in the scale of animated creation, we find, with some feeling of alarm, that the "Boa, or Mild Snake, liveth in houses," and that the "Lizzard and the Salamander (that liveth long in fire) have feet." The legend of Wantley prepares us for the assertion that the "Dragon, a Winged Serpent, Killeth with his Breath;" and an unpleasant trio is made up by the "Basilisk that Killeth with his Eyes, and the Scorpion with his Poysonous Tail!" The three make

an admirable substitute for Bogey, wherewithal to terrify the obstreperous "Young Wits" in bed after nurse has taken away the candle!

Familiar as he is with the mammalia and reptiles, our author is not at any loss with the finny denizens of the deep; for we find him kindly announcing to his listeners that the greatest of all fish is "the Huson"—a creature, we opine, uncommonly like a whale—and "Minnews swimming in shoals are the least."

In the noblest study of mankind, the versatile Comenius handles his subject with his accustomed ease, and epitomises the seven ages of man thus: "A Man is first an Infant, then a Boy, then a Youth, then a Young Man, then a Man, after that an Elderly Man and, at last, a decrepid Old Man."

Alas, sweet Comenius, since you penned those distinctive titles, the second and third stages of adolescence have merged at a bound into the "young man" epoch! *Tempora mutantur*, worthy pedant; nowadays the elderly man is dubbed the "Guv'nor," and your "decrepid" example is an "Old Buffer!" Comenius merely remarks of the tender sex, that there are "Damosels *and* Maids," and considerately hints at a "decrepid Old Woman" as a meet companion for the lord of creation in the "last stage of all."

Anatomically, the great teacher is too often utterly beyond our comprehension and, generally, unfit for quotation, but here and there his individuality is very apparent, as when he writes, "the Skin being pulled off the Flesh appeareth not in a continued lump, but being distributed as it were in stuft puddings, which they call Muscles!" What a rattler over the ivories a pugilist might be expected to give a professional reporter who described his manly biceps as "stuft puddings!" "Under the hinder part of the Head" is located memory, pithily described as "laying up everything and fetching them out." Diverging for awhile to less perfect examples of the form divine, the author deals with *Deformes et Monstrosi*, and with great unction gives the young wits an insight into the sights of the surgeon's museum. Not contented with cataloguing an army of the "Jolt-headed, great-nosed, blubber-lipped, steeple-crowned, blub-cheeked, and crump-footed," he introduces a phalanx of horribles with two-heads, four arms, and idiot-faces, while as a finishing touch in his list of monstrosities, he coolly mentions the "Bald-pated!"

Flitting next to the consideration of "Trades and Handycrafts," our graphic friend apprises us of one or two things not generally

known even to experts. To wit:—"The Butcher killeth fat cattle—*the lean are not fit to eat.*" Verily, no inspectors of meat markets were required in those days.

At table, the Carver "breaketh up the good Cheer and divideth it, and Sauces are set amongst Roastmeat in Sawcers." "Miners go into the Grave by a Stick or a Ladder." "The Box-maker boreth (boards) thorow with an Augre and fasteneth them with Glew." Bathers either "wash off the filth sitting in a tub or going up into the Hothouse, where they are rubbed with a Pumice-stone," thus foreshadowing the Turkish Bath of latter-day folk. The signification of the Barber's sign of the striped pole is illustrated by the statement that a "Shaver will cut a Vein with the Penknife where the blood spurteth out," leaving the care of binding the wound to the Chirurgeon. Natation is traced to the early efforts of a man learning to float when "plunged up to the girdle-stead, by throwing his hands and feet abroad," whereby now they can "swim over waters." So the precocious Comenius palpably foresaw Captain Webb's era when he talks of crossing the waters by throwing his extremities *abroad!* Less correct, however, is his explanation of the art of Navigation, for, with a total disregard of sea-sickness, he makes all his "Passengers walk up and down the Decks," and, by the simple process of "Sea Men running to and fro through the Hatches," contends that "even Seas are passed over." No wonder can be felt that, under such primitive nautical management, should a wreck occur, "the Men, the Wares, and all things are miserably lost."

Stepping ashore again, we find a School defined as "a Shop in which young Wits are fashion'd to Vertue" and their educational welfare ensured by means of "some things writ down before them on a Table," while a gentle stimulant to mental exertion and staid deportment is hinted at in the remark that a "ferrula" is provided for "those who behave wantonly." The good preceptor then draws appalling pictures of the results of "revelling," and exhorts his *alumni* to eschew "kissing and dancing." *(Osculando, palpando, amplexando et tripudiando.)* Touching now on the nearer and dearer ties likely to influence their future, he descants to the young Wits on the advantages of *Societas Parentalis*, and instances the circumstance that "Married Persons (by the blessing of God) have besides Sons and Daughters—sometimes Twins."

Of the Criminal Code we do not learn much, save that "Murtherers

and Robbers are either laid upon a Wheel, having their legs broke, or fastened upon a Stake;" and that "Traytors are pulled in pieces with four Horses." Of Sports, we read that "Tilting" is in vogue, instead of "Horse-races, which are grown out of use"—a statement that sounds very odd in these days of allegiance to the Jockey Club! In a peep at Court life, we are introduced to an exploded favourite, "the Fool who causeth laughter by his toysom actions," and it would be lucky, indeed, if the "toysomness" of all fools ended in exciting an emotion equally pleasing and innocent.

Coming now to the close (clausula) of the volume we find the "Young Wit" (who looks not a whit the wiser for the pains that have been bestowed on his culture,) admonished that "he has seen all things that can be shewed," and is "to read other good Books diligently" while he is dismissed with an assurance of future talent and godliness if he "remembers these things." Sincerely trusting that the labours of venerable Johan Amos Comenius bore good fruit in the minds of those who were birched into an appreciation of his precepts, we close his musty pages, allow the dust of oblivion again to settle on the antiquated covers, which we have, for a brief space, disturbed, and—so doing—ask the venerable author's pardon for seeking in a few of his queer conceits the excuse for indulging in a good-natured smile at his expense.

T. W. Williams.

HOME NOMENCLATURE.

NATIONS, like men and women, have mental and moral idiosyncrasies. We find, for instance, that the various Continental nations, as well as our own, exhibit certain individual characteristics as plainly as do the persons forming the social system in which each of us moves; but as these peculiarities are generally found to be strangely distorted when viewed through the spectacles of international prejudice, we do not propose at present to meddle with any matters lying beyond the limits of our own territory.

Englishmen, most foreigners agree, are very obstinate in supporting their opinions and their traditions, and we are rather fond of pluming ourselves on this, appropriating as compliments what were probably